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THE

# FIRST SIX BOOKS

OF

# HOMER'S ILIAD;

WITH

## EXPLANATORY NOTES,

INTENDED FOR BEGINNERS IN THE EPIC DIALECT;

ACCOMPANIED WITH NUMEROUS REFERENCES TO

HADLEY'S GREEK GRAMMAR, TO KÜHNER'S LARGER GREEK GRAMMAR, AND TO GOODWIN'S GREEK MOODS AND TENSES.

BY

JAMES R. BOISE,

PROFESSOR OF GREEK IN THE UNIVERSITY OF CHICAGO, EDITOR OF XENOPHON'S ANABASIS, ETC.

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TO

REV. E. O. HAVEN, D.D., LL.D.,

PRESIDENT OF THE UNIVERSITY OF MICHIGAN,

IN MEMORY OF PAST YEARS,

PLEASANTLY SPENT IN THE SAME FIELD OF LABOR,

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# PREFACE.

This work was undertaken at the suggestion and request of several eminent teachers in different parts of the country. It is on the same general plan with the "First Three Books of the Anabasis of Xenophon," published some years ago. The wants of beginners in the Epic dialect have been kept constantly in view. It has however been my aim, not so much to solve all difficulties for the learner, as to direct him how to solve difficulties for himself. Hence, the very frequent references to Lexicon and Grammar.

Of Hadley's Greek Grammar, I cannot adequately express my high appreciation. For several years it has been constantly at my elbow, and I have consulted it many times each working day; always with satisfaction; always, in fact, with a growing sense of its value.

Kühner's Larger Greek Grammar has been much longer before the public. Its thorough and critical character is universally acknowledged. It is a work which I could by no means afford to lay aside.

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Professor Goodwin, in his Greek Moods and Tenses, enters a special and very important field. The subjects which he discusses are handled with thoroughness and originality. Many valuable points are presented, which could not find a place in a general grammar of the language.

Should any learner aspire to the highest and most critical scholarship—and I am confident there must be many such, who will study this book—my advice is, that he furnish himself with all three of the above-mentioned grammatical works, and then *use* them, patiently and perseveringly, in searching out the numerous references which will be found among the following notes. The value of such a course of critical study cannot be overrated.

The text of this edition is intended to be a faithful reprint of that of W. Dindorf, as published by B. G. Teubner, in his critical and deservedly popular series of Greek and Latin classics. The text of Wolf, hitherto extensively used in this country, is no longer followed in the most critical German editions for schools. I have attempted no emendations of the text whatever —beyond the correction of a few plain typographical errors—thinking it would be more satisfactory to scholars generally to feel assured that they had the exact results of Dindorf's critical researches in this special field of labor. In the use of capital letters; in the absence of breathings over ρρ; and in some peculiarities of punctuation, as well as of accentuation, which

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the careful scholar cannot fail to notice, I have simply followed the German edition.

It would be impossible to enumerate the various helps of which I have availed myself in the preparation of this work. The commentaries which have afforded the most valuable assistance are those of Stadelmann, Crusius, Naegelsbach (dritte Auflage, bearbeitet von Dr. Georg Autenrieth. Nürnberg, 1864), Faesi, and Düntzer. The work of Ameis and that of Koch did not reach me until a considerable part of my notes was completed. The American editions of Homer, by Felton, Anthon, and Owen, have been frequently consulted, and valuable aid has been obtained from them. The recent version of the Iliad by Lord Derby has also been frequently consulted, not indeed for critical purposes, but to obtain some fitting expression, and is often cited in the following notes.

In regard to the English form of Greek proper names, every editor of a Greek classic must find himself in some perplexity. Without going quite to the same length with Grote, in his somewhat daring orthographical innovations, I have aimed to present the most recent and approved critical usage. I cannot but think that the custom, still retained by some English and American scholars, though rejected by the Germans, of confounding Grecian and Roman mythological names, as Zeus and Jupiter, Hera (or Here) and Juno, Hermes and Mercury, is, on many accounts, objectionable; and must soon be abandoned altogether. The

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influence of a standard work, like that of Grote, will be likely in the end to settle this question. If, in a field so perplexing, I have been guilty of some inconsistencies—as, for example, of writing Ajax instead of Aias, or Ajas; Atrides instead of Atreides; and other instances which might easily be found—it has generally resulted from my unwillingness to venture on the extreme of innovation.

References are occasionally made to the Dictionary of Antiquities, by Dr. William Smith, and to the map of the Troad. It is taken for granted that every classical student will provide himself with an ancient Atlas, and also with the work of Dr. Smith.

The well-known *Summaria*, by F. A. Wolf, of the six books here published, have been prefixed to the text, and may be often consulted with great advantage.

For "the Homeric question," and various other learned topics, the discussion of which would be out of place in an elementary school-book, the student is referred to Smith's History of Greece, Book First, chap. 5th; to the extended work of Grote, and to various reviews, English and American, such as will be found in all public libraries.

I have already had too much experience in bookmaking, to flatter myself that all mistakes and errors have been avoided. Any person who uses this work, whether teacher or pupil, will lay me under great obligations, by calling my attention to such errors. My special thanks are due to Professor Martin L.

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D'Ooge, of the University of Michigan, who has read most of the notes in manuscript, for the correction of errors, and for valuable suggestions. I offer this work to the public with much greater confidence, from the fact that so much of it has already passed under his critical eye.

JAMES R. BOISE.

UNIVERSITY OF CHICAGO, *Dec.* 1868.

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F. A. WOLFI

# SUMMARIA.

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## I.

Rogatur ab initio Musa ut cantum praecipiat de cladibus ad Ilium Achillis iram consequutis (1–7). Venit in concionem Achivorum Chryses, sacerdos Apollinis, filiam suam redempturus bello nuper captam et honoris caussa datam Agamemnoni (8–21). Illo cum ignominia repulso funestam luem Apollo per exercitum spargit (22–52). Habet concionem Achilles ob placandum deum, in qua Calchas vates calamitate eos levatum iri reducenda Chryseïde censet, auctore imprimis Achille (53–129). Ita irritatus Agamemno atrocia iurgia nectit cum Achille, et Chrysae quidem filiam reddere non recusat, sed illi, quod praemium virtutis retulerat, Briseïdem eripit, quamvis obnitente Nestore (130–311 et 318–347). Hac incensus iniuria statuit acer iuvenis se cum Myrmidonibus a belli societate seiungere: quod propositum a matre eius Tethide confirmatur, quae et supplicanti ultionem promittit (348–427). Interea publice lustratur exercitus et sacra fiunt Apollini (312–317): tum Chryseïs domum reducitur una cum hostiis piacularibus, quibus mactatis scelus expiatur (428–487). Thetidi iam Olympum adeunti Iuppiter occulte annuit, victores in proeliis fore Troianos, donec Achilli ab Achivis satisfactum fuerit (488–533). Iunonem, infestam Troianis, pungunt haec clandestina consilia; inde rixatur cum Iove super coenam (534–567). Ea re contristatur omnis consessus deorum, quos tandem ad hilaritatem revocat Vulcanus (568–611).

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## II.

Iuppiter, illatam Achilli iniuriam ulturus, speciem nocturnam mittit ad Agamemnonem, quae eum ad committendum proelium spe victoriae incitet (1–40). Sub lucem Agamemno rem et impetum suum aperit primoribus Achivorum; mox concionem habet universorum (41–100). Placuerat ei, ad tentandam populi fidem, cui diffidebat, consilium repetendae patriae simulare: eo audito, statim multitudo bello fessa tumultuari et navigationem parare coepit (101–154). Seditionem de compacto et Minervae monitu comprimit Ulysses, ad singulos precibus, minis, opprobriis usus ita ut concionem restituat (155–210). Thersiten, turpem et maledicum hominem, qui discessum urgere non desinit, gravius castigat ad terrorem ceterorem (211–277). Sic cohibitum vulgus flectitur tandem compositis ad persuadendum orationibus Ulyssis ac Nestoris, qui et vetera promissa expetunt, et ostentis utuntur ad spem Ilii cito expugnandi: Agamemno autem indicit proelium, et ardore pugnandi omnium animos implet (278–393). Iam armatur exercitus; primores apud Agamemnonem, mactata maiore hostia, epulantur; ceteri passim per tentoria cibum sumunt sacraque faciunt, et a suis quaeque natio ducibus instructa in aciem prodeunt (394–484). Inseritur hoc loco accurata enumeratio navium, populorum, ducum, qui Agamemnonem ad bellum Troianum sequuti erant (485–785). Item Troiani, comperto quid minentur Achivi, duce Hectore in campum egrediuntur et ipsi et socii, quorum brevior recensus adiicitur (786–877).

## III.

Primo concursu proelii Paris seu Alexander fortissimum quemque Achivorum ad pugnam provocat; sed ut Menelaum conspexit de curru suo desilientem, abiecto animo refugit (1–37). Paullo post idem, Hectoris voce correptus, offert se certamini singulari cum Menelao de summa belli ineundo; qua conditione accepta poscit Menelaus ut sponsio interponatur, praesente Priamo sancienda (38–100). Igitur arma deponunt exercitus; sacrificia ab utraque parte parantur: interim Helena ex turri Priamo et senioribus Troianis demonstrat duces Achivorum in campo subiacente (111–244). Vocatus supervenit Priamus, comite Antenore, foe-

dusque ictum antiquo ritu hisce legibus, ut, uter alterum vicisset, Helenam eiusque opes haberet, Troiani autem inferiores Achivis gravem multam penderent (245–301). Post Priami discessum arma capiunt Menelaus et Paris, et in spatium certamini dimensum procedunt: at superatum Paridem clam surripit Venus et incolumem in ipsius cubiculum asportat (302–382). In eundem locum adducit illa Helenam, quae primum reluctans novo marito ignaviam exprobat, mox tamen eum in gratiam recipit (383–448). Ita praemiis deae fruentem adversarium frustra quaerit Menelaus, dum Agamemno publice repetit pactum pretium victoriae (449–461).

## IV.

Quum ex foedere Helena Achivis reddenda infestaeque acies dirimendae essent superato Paride, Iuno in concilio deorum indignabunda ita non expleri odium suum in Troianos, Iovi extorquet ut ipsi concedat Ilii excidium (1–49). Minerva, ipsa quoque Troianis inimica, Iunonis hortatu ad terram missa, persuadet Pandaro Lycio ut iacta in Menelaum sagitta pactionem conturbet ac novam bellandi caussam serat (50–104): at non letali vulnere percussum Menelaum arcessitus medicus curat Machao (105–219). Interea rursus armati ad pugnandum se referunt Troiani, dum Agamemno catervas Achivorum obit, nonnullorum, at Idomenei, Aiacum, Nestoris, qui iam in procinctu stabant, alacritatem laudans, aliorum, ut Menesthei, Ulyssis, Diomedis, qui recentem impetum nondum senserant, cunctationem reprehendens (220–421). Quo facto proelium instauratur, in quo Troianis Mars et Apollo, Achivis praeter alia numina Minerva animos addit; caedesque fiunt mutuae (422–544).

## V.

Stragem Troianorum continuant Achivi; ante omnes insignis Diomedes, Minervae, Martem ab acie seducentis, praesidio ferocissimus (1–94). Sed ipse a Pandaro vulneratus etiam vehementius saevit in hostes (95–166): Pandarum, antea peditem, nunc ex Aeneae curru pugnantem, interficit (167–296); Aeneam, amici corpus tegentem, saxo sauciat (297–310); Veneri, filium ex pugna efferenti, plagam in manu infligit (311–351). Venus ab Iride educta curru Martis revehitur ad Olympum, ubi eam mater Dione sinu fovet, alii dii leniter irrident ((352–431). Aeneam, a Venere

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destitutum, Diomedis furori eripit Apollo et in arce Troiana recreandum curat, simul Martem in aciem revocat (432–460). Mars ad rem fortiter gerendam hortatur Troianos, quibus statim Aeneas integer subvenit (461–518). Nec segnius pugnant Achivi, caeduntur que ex utrisque multi, in his Tlepolemus ab Sarpedone: tandem pelluntur paullatim Achivi (519–710). His ita laborantibus ex Olympo opitulatum veniunt Iuno et Minerva (711–777): ac voce Iunonis denuo incenditur turba, Minervae autem monitu et ductu Diomedes ipsum Martem vulnerat (778–863), qui ex campo repente ad Olympum redit, ibique sanatur, sequentibus etiam deabus (864–909).

## VI.

Troianorum acie in fugam inclinante Helenus vates Hectorem hortatur ut publicam obsecrationem Minervae in arce habendam indicat (1–101). Ergo is, celeriter restituto proelio, pergit in urbem: in eo proelio Diomedes et Glaucus, dux Lyciorum, ad certamen progressi, priusquam manus consererent, paterna inter se hospitia recordati, facta armorum permutatione, dextras iungunt (102–236). Hecuba et ceterae matronae, de Hectoris et procerum Troianorum consilio, peplum in aedem Minervae inferunt votaque pro salute patriae nuncupant (237–311.) Interim Hector domi desidentem Paridem obiurgando in aciem reducit (312–368): uxorem Andromachen, in aedibus suis frustra quaesitam, tandem urbe egrediens ad portam Scaeam una cum puero Astyanacte obviam habet atque ultimum alloquitur (369–502). Mox fratrem in via armatus consequitur Paris (503–529).

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# ΙΛΙΑΔΟΣ Α.

Λοιμός. Μῆνις.

Μῆνιν ἄειδε, θεὰ, Πηληϊάδεω Ἀχιλῆος,
οὐλομένην, ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
ἡρώων, αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν
οἰωνοῖσί τε πᾶσι — Διὸς δ' ἐτελείετο βουλή —
ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρείδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.
  Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθεὶς
νοῦσον ἀνὰ στρατὸν ὦρσε κακὴν, ὀλέκοντο δὲ λαοὶ,
οὕνεκα τὸν Χρύσην ἠτίμησ' ἀρητῆρα
Ἀτρείδης. ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν,
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
Ἀτρείδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·
  "Ἀτρεῖδαί τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοὶ,
ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἱκέσθαι·
παῖδα δ' ἐμοὶ λῦσαί τε φίλην τά τ' ἄποινα δέχεσθαι,



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ἁζόμενοι Διὸς υἱὸν ἑκηβόλον Ἀπόλλωνα."
  Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαί θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν·
  "Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω
ἢ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,
μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.
τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν
ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἄργεϊ, τηλόθι πάτρης,
ἱστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιόωσαν.
ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι."
  Ὣς ἔφατ', ἔδδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ.
βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,
πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἠρᾶθ' ὁ γεραιὸς
Ἀπόλλωνι ἄνακτι, τὸν ἠΰκομος τέκε Λητώ.
  "Κλῦθί μευ, ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας
Κίλλαν τε ζαθέην Τενέδοιό τε ἶφι ἀνάσσεις,
Σμινθεῦ, εἴποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
ἢ εἰ δή ποτέ τοι κατὰ πίονα μηρί' ἔκηα
ταύρων ἠδ' αἰγῶν, τόδε μοι κρήηνον ἐέλδωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν."
  Ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,
βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην.
ἔκλαγξαν δ' ἄρ' ὀϊστοὶ ἐπ' ὤμων χωομένοιο,
αὐτοῦ κινηθέντος· ὁ δ' ἤϊε νυκτὶ ἐοικώς.
ἕζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἕηκεν·
δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
οὐρῆας μὲν πρῶτον ἐπῴχετο καὶ κύνας ἀργούς,
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχεπευκὲς ἐφιεὶς
βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

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Ἐννῆμαρ μὲν ἀνὰ στρατὸν ᾤχετο κῆλα θεοῖο,
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·
κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὁρᾶτο.
οἱ δ' ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
"Ἀτρείδη, νῦν ἄμμε παλιμπλαγχθέντας ὀΐω
ἂψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιούς.
ἀλλ' ἄγε δή τινα μάντιν ἐρείομεν, ἢ ἱερῆα,
ἢ καὶ ὀνειροπόλον—καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν—
ὅς κ' εἴποι ὅ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
εἴτ' ἄρ' ὅγ' εὐχωλῆς ἐπιμέμφεται εἴθ' ἑκατόμβης,
αἴ κέν πως ἀρνῶν κνίσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι."
Ἤτοι ὅγ' ὣς εἰπὼν κατ' ἄρ' ἕζετο. τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
ὃς ᾔδη τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα,
καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω,
ἣν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν
"Ὦ Ἀχιλεῦ, κέλεαί με, διίφιλε, μυθήσασθαι
μῆνιν Ἀπόλλωνος, ἑκατηβελέταο ἄνακτος.
τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο καί μοι ὄμοσσον
ἦ μέν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
ἦ γὰρ ὀΐομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
Ἀργείων κρατέει καί οἱ πείθονται Ἀχαιοί.
κρείσσων γὰρ βασιλεὺς, ὅτε χώσεται ἀνδρὶ χέρηϊ·
εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσσῃ,
ἐν στήθεσσιν ἑοῖσι. σὺ δὲ φράσαι εἴ με σαώσεις."
Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς

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“ϑαρσήσας μάλα εἰπὲ ϑεοπρόπιον ὅ τι οἶσθα.
οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ᾧτε σὺ, Κάλχαν,
εὐχόμενος Δαναοῖσι ϑεοπροπίας ἀναφαίνεις,
οὔτις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
συμπάντων Δαναῶν, οὐδ᾽ ἢν Ἀγαμέμνονα εἴπῃς,
ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι.”
Καὶ τότε δὴ ϑάρσησε καὶ ηὔδα μάντις ἀμύμων
“οὔτ᾽ ἄρ᾽ ὅγ᾽ εὐχωλῆς ἐπιμέμφεται οὔϑ᾽ ἑκατόμβης,
ἀλλ᾽ ἕνεκ᾽ ἀρητῆρος, ὃν ἠτίμησ᾽ Ἀγαμέμνων
οὐδ᾽ ἀπέλυσε ϑύγατρα καὶ οὐκ ἀπεδέξατ᾽ ἄποινα·
τοὔνεκ᾽ ἄρ᾽ ἄλγε᾽ ἔδωκεν ἑκηβόλος ἠδ᾽ ἔτι δώσει.
οὐδ᾽ ὅγε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,
πρίν γ᾽ ἀπὸ πατρὶ φίλῳ δόμεναι ἑλικώπιδα κούρην
ἀπριάτην, ἀνάποινον, ἄγειν ϑ᾽ ἱερὴν ἑκατόμβην
ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν.”
Ἤτοι ὅγ᾽ ὣς εἰπὼν κατ᾽ ἄρ᾽ ἕζετο, τοῖσι δ᾽ ἀνέστη
ἥρως Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
πίμπλαντ᾽, ὄσσε δέ οἱ πυρὶ λαμπετόωντι ἐΐκτην.
Κάλχαντα πρώτιστα κάκ᾽ ὀσσόμενος προσέειπεν·
“Μάντι κακῶν, οὐ πώποτέ μοι τὸ κρήγυον εἶπας.
αἰεί τοι τὰ κάκ᾽ ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
ἐσθλὸν δ᾽ οὔτε τί πω εἶπας ἔπος οὔτ᾽ ἐτέλεσσας·
καὶ νῦν ἐν Δαναοῖσι ϑεοπροπέων ἀγορεύεις
ὡς δὴ τοῦδ᾽ ἕνεκά σφιν ἑκηβόλος ἄλγεα τεύχει,
οὕνεκ᾽ ἐγὼ κούρης Χρυσηΐδος ἀγλά᾽ ἄποινα
οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν
οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
κουριδίης ἀλόχου, ἐπεὶ οὔ ἑθέν ἐστι χερείων,
οὐ δέμας οὐδὲ φυὴν, οὔτ᾽ ἂρ φρένας οὔτε τι ἔργα.
ἀλλὰ καὶ ὣς ἐθέλω δόμεναι πάλιν, εἰ τόγ᾽ ἄμεινον·

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βούλομ' ἐγὼ λαὸν σῶν ἔμμεναι ἢ ἀπολέσθαι.
αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἑτοιμάσατ', ὄφρα μὴ οἶος
'Αργείων ἀγέραστος ἔω, ἐπεὶ οὐδὲ ἔοικεν.
λεύσσετε γὰρ τόγε πάντες, ὅ μοι γέρας ἔρχεται ἄλλῃ."
Τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος 'Αχιλλεύς
"'Ατρείδη κύδιστε, φιλοκτεανώτατε πάντων,
πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι 'Αχαιοί;
οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·
ἀλλὰ τὰ μὲν πολίων ἐξ ἐπράθομεν, τὰ δέδασται,
λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ 'Αχαιοὶ
τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἴ κέ ποθι Ζεὺς
δῷσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι."
Τὸν δ' ἀπαμειβόμενος προσέφη κρείων 'Αγαμέμνων
"μὴ δ' οὕτως, ἀγαθός περ ἐών, θεοείκελ' 'Αχιλλεῦ,
κλέπτε νόῳ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.
ἦ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὔτως
ἦσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;
ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι 'Αχαιοὶ,
ἄρσαντες κατὰ θυμὸν, ὅπως ἀντάξιον ἔσται·
εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι
ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ 'Οδυσῆος
ἄξω ἑλών· ὁ δέ κεν κεχολώσεται ὅν κεν ἵκωμαι.
ἀλλ' ἤτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις,
νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν,
ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἑκατόμβην
θείομεν, ἂν δ' αὐτὴν Χρυσηΐδα καλλιπάρῃον
βήσομεν· εἷς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
ἢ Αἴας, ἢ 'Ιδομενεύς, ἢ δῖος 'Οδυσσεὺς,
ἠὲ σὺ, Πηλείδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
ὄφρ' ἡμῖν ἑκάεργον ἱλάσσεαι ἱερὰ ῥέξας."
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς 'Αχιλλεύς

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"ὤμοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν
ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἶφι μάχεσθαι;
οὐ γὰρ ἐγὼ Τρώων ἕνεκ' ἤλυθον αἰχμητάων
δεῦρο μαχησόμενος, ἐπεὶ οὔτι μοι αἴτιοί εἰσιν.
οὐ γὰρ πώποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ
καρπὸν ἐδηλήσαντ', ἐπειὴ μάλα πολλὰ μεταξὺ
οὔρεά τε σκιόεντα θάλασσά τε ἠχήεσσα·
ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἅμ' ἑσπόμεθ', ὄφρα σὺ χαίρῃς,
τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,
πρὸς Τρώων· τῶν οὔτι μετατρέπῃ οὐδ' ἀλεγίζεις·
καὶ δή μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν.
οὐ μὲν σοί ποτε ἶσον ἔχω γέρας, ὁππότ' Ἀχαιοὶ
Τρώων ἐκπέρσωσ' εὐναιόμενον πτολίεθρον·
ἀλλὰ τὸ μὲν πλεῖον πολυάϊκος πολέμοιο
χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἤν ποτε δασμὸς ἵκηται,
σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε
ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεί κε κάμω πολεμίζων.
νῦν δ' εἶμι Φθίηνδ', ἐπειὴ πολὺ φέρτερόν ἐστιν
οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν, οὐδέ σ' ὀΐω
ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν."

Τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
"φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἔγωγε
λίσσομαι εἵνεκ' ἐμεῖο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι
οἵ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεύς.
ἔχθιστος δέ μοί ἐσσι διοτρεφέων βασιλήων·
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τόγ' ἔδωκεν.
οἴκαδ' ἰὼν σὺν νηυσί τε σῇς καὶ σοῖς ἑτάροισιν
Μυρμιδόνεσσιν ἄνασσε, σέθεν δ' ἐγὼ οὐκ ἀλεγίζω,

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οὐδ᾽ ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·
ὡς ἔμ᾽ ἀφαιρεῖται Χρυσηΐδα Φοῖβος Ἀπόλλων,
τὴν μὲν ἐγὼ σὺν νηΐ τ᾽ ἐμῇ καὶ ἐμοῖς ἑτάροισιν
πέμψω, ἐγὼ δέ κ᾽ ἄγω Βρισηΐδα καλλιπάρηον
αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὄφρ᾽ εὖ εἰδῇς
ὅσσον φέρτερός εἰμι σέθεν, στυγέῃ δὲ καὶ ἄλλος
ἶσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην."
　　Ὣς φάτο· Πηλείωνι δ᾽ ἄχος γένετ᾽, ἐν δέ οἱ ἦτορ
στήθεσσιν λασίοισι διάνδιχα μερμήριξεν,
ἢ ὅγε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
τοὺς μὲν ἀναστήσειεν, ὁ δ᾽ Ἀτρείδην ἐναρίζοι,
ἠὲ χόλον παύσειεν ἐρητύσειέ τε θυμόν.
εἷος ὁ ταῦθ᾽ ὥρμαινε κατὰ φρένα καὶ κατὰ θυμὸν,
ἕλκετο δ᾽ ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ᾽ Ἀθήνη
οὐρανόθεν· πρὸ γὰρ ἧκε θεὰ λευκώλενος Ἥρη,
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
στῆ δ᾽ ὄπιθεν, ξανθῆς δὲ κόμης ἕλε Πηλείωνα,
οἴῳ φαινομένη· τῶν δ᾽ ἄλλων οὔτις ὁρᾶτο.
θάμβησεν δ᾽ Ἀχιλεὺς, μετὰ δ᾽ ἐτράπετ᾽, αὐτίκα δ᾽ ἔγνω
Παλλάδ᾽ Ἀθηναίην· δεινὼ δέ οἱ ὄσσε φάανθεν.
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα
　　"Τίπτ᾽ αὖτ᾽, αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρείδαο;
ἀλλ᾽ ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὀΐω·
ᾗς ὑπεροπλίῃσι τάχ᾽ ἄν ποτε θυμὸν ὀλέσσῃ."
　　Τὸν δ᾽ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
"ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἴ κε πίθηαι,
οὐρανόθεν· πρὸ δέ μ᾽ ἧκε θεὰ λευκώλενος Ἥρη,
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
ἀλλ᾽ ἄγε, λῆγ᾽ ἔριδος, μηδὲ ξίφος ἕλκεο χειρί·
ἀλλ᾽ ἤτοι ἔπεσιν μὲν ὀνείδισον ὡς ἔσεταί περ.
ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·

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καί ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν."
Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
"χρὴ μὲν σφωΐτερόν γε, θεά, ἔπος εἰρύσσασθαι,
καὶ μάλα περ θυμῷ κεχολωμένον· ὣς γὰρ ἄμεινον.
ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον αὐτοῦ."
Ἦ καὶ ἐπ' ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν,
ἂψ δ' ἐς κουλεὸν ὦσε μέγα ξίφος, οὐδ' ἀπίθησεν
μύθῳ Ἀθηναίης· ἡ δ' Οὔλυμπόνδε βεβήκει
δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.
Πηλείδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
Ἀτρείδην προσέειπε, καὶ οὔπω λῆγε χόλοιο·
"Οἰνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο,
οὔτε ποτ' ἐς πόλεμον ἅμα λαῷ θωρηχθῆναι
οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
τέτληκας θυμῷ· τὸ δέ τοι κὴρ εἴδεται εἶναι.
ἦ πολὺ λώϊόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
δῶρ' ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἴπῃ.
δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
ἦ γὰρ ἄν, Ἀτρείδη, νῦν ὕστατα λωβήσαιο.
ἀλλ' ἔκ τοι ἐρέω καὶ ἐπὶ μέγαν ὅρκον ὀμοῦμαι·
ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους
φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,
οὐδ' ἀναθηλήσει· περὶ γάρ ῥά ἑ χαλκὸς ἔλεψεν
φύλλα τε καὶ φλοιόν· νῦν αὖτέ μιν υἷες Ἀχαιῶν
ἐν παλάμῃς φορέουσι δικασπόλοι, οἵτε θέμιστας
πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὅρκος·
ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται υἷας Ἀχαιῶν
σύμπαντας· τότε δ' οὔτι δυνήσεαι ἀχνύμενός περ
χραισμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἕκτορος ἀνδροφόνοιο
θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις

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χωόμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας."
Ὣς φάτο Πηλείδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ
χρυσείοις ἥλοισι πεπαρμένον, ἕζετο δ' αὐτός·
Ἀτρείδης δ' ἑτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ
ἡδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητὴς,
τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή
τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
ἐφθίαθ', οἵ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο
ἐν Πύλῳ ἠγαθέῃ, μετὰ δὲ τριτάτοισιν ἄνασσεν—
ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν
"Ὢ πόποι, ἦ μέγα πένθος Ἀχαιΐδα γαῖαν ἱκάνει.
ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες,
ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
εἰ σφῶϊν τάδε πάντα πυθοίατο μαρναμένοιιν,
οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.
ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο.
ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἠέπερ ὑμῖν
ἀνδράσιν ὡμίλησα, καὶ οὔποτέ μ' οἵγ' ἀθέριζον.
οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,
οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,
Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον
[Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν].
κάρτιστοι δὴ κεῖνοι ἐπιχθονίων τράφεν ἀνδρῶν·
κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,
φηρσὶν ὀρεσκῴοισι, καὶ ἐκπάγλως ἀπόλεσσαν.
καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν,
τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί·
καὶ μαχόμην κατ' ἔμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὔτις
τῶν οἳ νῦν βροτοί εἰσιν ἐπιχθόνιοι μαχέοιτο.
καὶ μέν μευ βουλέων ξύνιεν πείθοντό τε μύθῳ.
ἀλλὰ πίθεσθε καὶ ὔμμες, ἐπεὶ πείθεσθαι ἄμεινον.
μήτε σὺ τόνδ', ἀγαθός περ ἐὼν, ἀποαίρεο κούρην,



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*ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἷες Ἀχαιῶν·*
*μήτε σὺ, Πηλείδη, θέλ' ἐριζέμεναι βασιλῆϊ*
*ἀντιβίην, ἐπεὶ οὔποθ' ὁμοίης ἔμμορε τιμῆς*
*σκηπτοῦχος βασιλεὺς, ᾧτε Ζεὺς κῦδος ἔδωκεν.*
*εἰ δὲ σὺ κάρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ,*
*ἀλλ' ὅγε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.*
*Ἀτρείδη, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε*
*λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν*
*ἕρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο."*
*Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων*
*" ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.*
*ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,*
*πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,*
*πᾶσι δὲ σημαίνειν, ἅ τιν' οὐ πείσεσθαι ὀΐω.*
*εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἐόντες,*
*τοὔνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;"*
*Τὸν δ' ἄρ' ὑποβλήδην ἠμείβετο δῖος Ἀχιλλεύς*
*" ἦ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,*
*εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κεν εἴπῃς·*
*ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε*
*[σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοι πείσεσθαι ὀΐω].*
*ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·*
*χερσὶ μὲν οὔτοι ἔγωγε μαχήσομαι εἵνεκα κούρης*
*οὔτε σοὶ οὔτε τῳ ἄλλῳ, ἐπεί μ' ἀφέλεσθέ γε δόντες·*
*τῶν δ' ἄλλων ἅ μοί ἐστι θοῇ παρὰ νηῒ μελαίνῃ,*
*τῶν οὐκ ἄν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.*
*εἰ δ' ἄγε μὴν, πείρησαι, ἵνα γνώωσι καὶ οἵδε·*
*αἶψά τοι αἷμα κελαινὸν ἐρωήσει περὶ δουρί."*
*Ὣς τώγ' ἀντιβίοισι μαχησαμένω ἐπέεσσιν*
*ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν.*
*Πηλείδης μὲν ἐπὶ κλισίας καὶ νῆας ἐΐσας*
*ἤϊε σύν τε Μενοιτιάδῃ καὶ οἷς ἑτάροισιν·*

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*Ἀτρείδης δ' ἄρα νῆα ϑοὴν ἅλαδε προέρυσσεν,*
*ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἑκατόμβην*
*βῆσε ϑεῷ, ἀνὰ δὲ Χρυσηΐδα καλλιπάρῃον*
*εἷσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.*
*Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,*
*λαοὺς δ' Ἀτρείδης ἀπολυμαίνεσθαι ἄνωγεν.*
*οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον,*
*ἔρδον δ' Ἀπόλλωνι τεληέσσας ἑκατόμβας*
*ταύρων ἠδ' αἰγῶν παρὰ ϑῖν' ἁλὸς ἀτρυγέτοιο·*
*κνίση δ' οὐρανὸν ἷκεν ἑλισσομένη περὶ καπνῷ.*
*Ὣς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγα-*
*μέμνων*
*λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆϊ,*
*ἀλλ' ὅγε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπεν,*
*τώ οἱ ἔσαν κήρυκε καὶ ὀτρηρὼ ϑεράποντε·*
*"Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·*
*χειρὸς ἑλόντ' ἀγέμεν Βρισηΐδα καλλιπάρῃον·*
*εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι*
*ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται."*
*Ὣς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.*
*τὼ δ' ἀέκοντε βάτην παρὰ ϑῖν' ἁλὸς ἀτρυγέτοιο,*
*Μυρμιδόνων δ' ἐπί τε κλισίας καὶ νῆας ἱκέσθην.*
*τὸν δ' εὗρον παρά τε κλισίῃ καὶ νηῒ μελαίνῃ*
*ἥμενον· οὐδ' ἄρα τώγε ἰδὼν γήθησεν Ἀχιλλεύς.*
*τὼ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα*
*στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·*
*αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε*
*"Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,*
*ἆσσον ἴτ'· οὔτι μοι ὔμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,*
*ὃ σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.*
*ἀλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην*
*καί σφωϊν δὸς ἄγειν. τὼ δ' αὐτὼ μάρτυροι ἔστων*

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*προς τε θεῶν μακάρων πρός τε θνητῶν ἀνθρωπων*
*καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴποτε δ' αὖτε*
*χρειὼ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι*
*τοῖς ἄλλοις. ἦ γὰρ ὅγ' ὀλοιῆσι φρεσὶ θύει,*
*οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,*
*ὅππως οἱ παρὰ νηυσὶ σόοι μαχέοιντο Ἀχαιοί."*
*Ὣς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ,*
*ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρῃον,*
*δῶκε δ' ἄγειν. τὼ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν·*
*ἡ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεὺς*
*δακρύσας ἑτάρων ἄφαρ ἕζετο νόσφι λιασθεὶς,*
*θῖν' ἔφ' ἁλὸς πολιῆς, ὁρόων ἐπ' ἀπείρονα πόντον·*
*πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·*
*"Μῆτερ, ἐπεί μ' ἔτεκές γε μινυνθάδιόν περ ἐόντα,*
*τιμήν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι,*
*Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.*
*ἦ γάρ μ' Ἀτρείδης εὐρυκρείων Ἀγαμέμνων*
*ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας."*
*Ὣς φάτο δακρυχέων, τοῦ δ' ἔκλυε πότνια μήτηρ*
*ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι.*
*καρπαλίμως δ' ἀνέδυ πολιῆς ἁλὸς ἠΰτ' ὀμίχλη,*
*καί ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος,*
*χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·*
*"Τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος*
*ἐξαύδα, μὴ κεῦθε νόῳ, ἵνα εἴδομεν ἄμφω."*
*Τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκὺς Ἀχιλ-*
*λεύς*
*"οἶσθα· τίη τοι ταῦτα ἰδυίῃ πάντ' ἀγορεύω;*
*ᾠχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἠετίωνος,*
*τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.*
*καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἷες Ἀχαιῶν,*
*ἐκ δ' ἕλον Ἀτρείδῃ Χρυσηΐδα καλλιπάρῃον.*

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Χρύσης δ' αὖθ', ἱερεὺς ἑκατηβόλου Ἀπόλλωνος,
ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
Ἀτρείδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.
ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαί θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
χωόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων
εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν,
ἧκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
θνῆσκον ἐπασσύτεροι, τὰ δ' ἐπῴχετο κῆλα θεοῖο
πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
εὖ εἰδὼς ἀγόρευε θεοπροπίας ἑκάτοιο.
αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἱλάσκεσθαι·
Ἀτρείωνα δ' ἔπειτα χόλος λάβεν, αἶψα δ' ἀναστὰς
ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
τὴν μὲν γὰρ σὺν νηῒ θοῇ ἑλίκωπες Ἀχαιοὶ
ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·
τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
κούρην Βρισῆος, τήν μοι δόσαν υἷες Ἀχαιῶν.
ἀλλὰ σὺ, εἰ δύνασαί γε, περίσχεο παιδὸς ἑῆος·
ἐλθοῦσ' Οὔλυμπόνδε Δία λίσαι, εἴποτε δή τι
ἢ ἔπει ὤνησας κραδίην Διὸς ἠὲ καὶ ἔργῳ.
πολλάκι γάρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι
οἴη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
ὁππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη.
ἀλλὰ σὺ τόνγ' ἐλθοῦσα, θεὰ, ὑπελύσαο δεσμῶν,

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ὦχ' ἑκατόγχειρον καλέσασ' ἐς μακρὸν Ὄλυμπον,
ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
Αἰγαίων'—ὁ γὰρ αὖτε βίῃ οὗ πατρὸς ἀμείνων—
ὅς ῥα παρὰ Κρονίωνι καθέζετο κύδεϊ γαίων·
τὸν καὶ ὑπέδδεισαν μάκαρες θεοὶ οὐδέ τ' ἔδησαν.
τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,
αἴ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἅλα ἔλσαι Ἀχαιοὺς
κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,
γνῷ δὲ καὶ Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
ἣν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."
Τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα
"ὤμοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;
αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων
ἧσθαι, ἐπεί νύ τοι αἶσα μίνυνθά περ, οὔτι μάλα δήν·
νῦν δ' ἅμα τ' ὠκύμορος καὶ ὀϊζυρὸς περὶ πάντων
ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
εἶμ' αὐτὴ πρὸς Ὄλυμπον ἀγάννιφον, αἴ κε πίθηται.
ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·
Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἕποντο·
δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὔλυμπόνδε,
καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
καί μιν γουνάσομαι, καί μιν πείσεσθαι ὀΐω."
Ὣς ἄρα φωνήσασ' ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ
χωόμενον κατὰ θυμὸν ἐϋζώνοιο γυναικὸς,
τήν ῥα βίῃ ἀέκοντος ἀπηύρων. αὐτὰρ Ὀδυσσεὺς
ἐς Χρύσην ἵκανεν ἄγων ἱερὴν ἑκατόμβην.
οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηῒ μελαίνῃ,

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ἱστὸν δ' ἱστοδόκῃ πέλασαν προτόνοισιν ὑφέντες
καρπαλίμως, τὴν δ' εἰς ὅρμον προέρεσσαν ἐρετμοῖς.
ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
ἐκ δ' ἑκατόμβην βῆσαν ἑκηβόλῳ Ἀπόλλωνι·
ἐκ δὲ Χρυσηῒς νηὸς βῆ ποντοπόροιο.
τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς
πατρὶ φίλῳ ἐν χερσὶ τίθει, καί μιν προσέειπεν
"Ὦ Χρύση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγα-
μέμνων
παῖδά τε σοὶ ἀγέμεν, Φοίβῳ θ' ἱερὴν ἑκατόμβην
ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἱλασόμεσθα ἄνακτα,
ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν."
Ὣς εἰπὼν ἐν χερσὶ τίθει, ὁ δ' ἐδέξατο χαίρων
παῖδα φίλην· τοὶ δ' ὦκα θεῷ κλειτὴν ἑκατόμβην
ἑξείης ἔστησαν ἐΰδμητον περὶ βωμὸν,
χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
τοῖσιν δὲ Χρύσης μεγάλ' εὔχετο χεῖρας ἀνασχών
"Κλῦθί μευ, ἀργυρότοξ', ὃς Κρύσην ἀμφιβέβηκας
Κίλλαν τε ζαθέην Τενέδοιό τε ἶφι ἀνάσσεις·
ἠμὲν δή ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
τίμησας μὲν ἐμὲ, μέγα δ' ἴψαο λαὸν Ἀχαιῶν·
ἠδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ·
ἤδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον."
Ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον κατά τε κνίσῃ ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καῖε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἴθοπα οἶνον
λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,

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μίστυλλόν τ' ἄρα τἄλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο,
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,
οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,
καλὸν ἀείδοντες παιήονα, κοῦροι Ἀχαιῶν,
μέλποντες ἑκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
Ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,
δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότ' ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
τοῖσιν δ' ἴκμενον οὖρον ἵει ἑκάεργος Ἀπόλλων.
οἱ δ' ἱστὸν στήσαντ' ἀνά θ' ἱστία λευκὰ πέτασσαν·
ἐν δ' ἄνεμος πρῆσεν μέσον ἱστίον, ἀμφὶ δὲ κῦμα
στείρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
αὐτὰρ ἐπεί ῥ' ἵκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
νῆα μὲν οἵγε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν
ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἕρματα μακρὰ τάνυσσαν·
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.
Αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισιν,
διογενὴς Πηλέος υἱὸς, πόδας ὠκὺς Ἀχιλλεύς·
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
αὖθι μένων, ποθέεσκε δ' ἀϋτήν τε πτόλεμόν τε.
Ἀλλ' ὅτε δή ῥ' ἐκ τοῖο δυωδεκάτη γένετ' ἠώς,
καὶ τότε δὴ πρὸς Ὄλυμπον ἴσαν θεοὶ αἰὲν ἐόντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων

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*παιδὸς ἑοῦ, ἀλλ' ἥγ' ἀνεδύσετο κῦμα θαλάσσης,*
*ἠερίη δ' ἀνέβη μέγαν οὐρανὸν Οὔλυμπόν τε.*
*εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἥμενον ἄλλων*
*ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.*
*καί ῥα πάροιθ' αὐτοῖο καθέζετο καὶ λάβε γούνων*
*σκαιῇ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἑλοῦσα*
*λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα*
*"Ζεῦ πάτερ, εἴποτε δή σε μετ' ἀθανάτοισιν ὄνησα*
*ἢ ἔπει ἢ ἔργῳ, τόδε μοι κρήηνον ἐέλδωρ·*
*τίμησόν μοι υἱὸν, ὃς ὠκυμορώτατος ἄλλων*
*ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων*
*ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.*
*ἀλλὰ σύ πέρ μιν τῖσον, Ὀλύμπιε μητίετα Ζεῦ·*
*τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ*
*υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσίν τέ ἑ τιμῇ."*
*Ὣς φάτο· τὴν δ' οὔτι προσέφη νεφεληγερέτα Ζεὺς,*
*ἀλλ' ἀκέων δὴν ἧστο. Θέτις δ' ὡς ἥψατο γούνων,*
*ὣς ἔχετ' ἐμπεφυυῖα, καὶ εἴρετο δεύτερον αὖτις*
*"Νημερτὲς μὲν δή μοι ὑπόσχεο καὶ κατάνευσον,*
*ἢ ἀπόειπ', ἐπεὶ οὔ τοι ἔπι δέος, ὄφρ' εὖ εἰδῶ*
*ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεός εἰμι."*
*Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεύς*
*"ἦ δὴ λοίγια ἔργ', ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις*
*Ἥρῃ, ὅτ' ἄν μ' ἐρέθῃσιν ὀνειδείοις ἐπέεσσιν.*
*ἡ δὲ καὶ αὔτως μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν*
*νεικεῖ, καί τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.*
*ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή σε νοήσῃ*
*Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσσω.*
*εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποίθῃς·*
*τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον*
*τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν*
*οὐδ' ἀτελεύτητον, ὅ τι κεν κεφαλῇ κατανεύσω."*

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Ἦ καὶ κυανέῃσιν ἐπ᾿ ὀφρύσι νεῦσε Κρονίων
ἀμβρόσιαι δ᾿ ἄρα χαῖται ἐπερρώσαντο ἄνακτος
κρατὸς ἀπ᾿ ἀθανάτοιο· μέγαν δ᾿ ἐλέλιξεν Ὄλυμπον.
Τώγ᾿ ὣς βουλεύσαντε διέτμαγεν· ἡ μὲν ἔπειτα
εἰς ἅλα ἆλτο βαθεῖαν ἀπ᾿ αἰγλήεντος Ὀλύμπου,
Ζεὺς δὲ ἑὸν πρὸς δῶμα. θεοὶ δ᾿ ἅμα πάντες ἀνέσταν
ἐξ ἑδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
μεῖναι ἐπερχόμενον, ἀλλ᾿ ἀντίοι ἔσταν ἅπαντες.
ὣς ὁ μὲν ἔνθα καθέζετ᾿ ἐπὶ θρόνου· οὐδέ μιν Ἥρη
ἠγνοίησεν ἰδοῦσ᾿ ὅτι οἱ συμφράσσατο βουλὰς
ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα
"Τίς δ᾿ αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλάς;
αἰεί τοι φίλον ἐστὶν, ἐμεῦ ἀπονόσφιν ἐόντα,
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσῃς."
Τὴν δ᾿ ἠμείβετ᾿ ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε
"Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους
εἰδήσειν· χαλεποί τοι ἔσοντ᾿ ἀλόχῳ περ ἐούσῃ.
ἀλλ᾿ ὃν μέν κ᾿ ἐπιεικὲς ἀκουέμεν, οὔτις ἔπειτα
οὔτε θεῶν πρότερος τόνγ᾿ εἴσεται οὔτ᾿ ἀνθρώπων·
ὃν δέ κ᾿ ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
μή τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετάλλα."
Τὸν δ᾿ ἠμείβετ᾿ ἔπειτα βοῶπις πότνια Ἥρη
"αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
καὶ λίην σε πάρος γ᾿ οὔτ᾿ εἴρομαι οὔτε μεταλλῶ,
ἀλλὰ μάλ᾿ εὔκηλος τὰ φράζεαι ἅσσ᾿ ἐθέλῃσθα.
νῦν δ᾿ αἰνῶς δείδοικα κατὰ φρένα μή σε παρείπῃ
ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος·
ἠερίη γὰρ σοίγε παρέζετο καὶ λάβε γούνων·
τῇ σ᾿ οἴω κατανεῦσαι ἐτήτυμον ὡς Ἀχιλῆα

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τιμήσῃς, ὀλέσῃς δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν."
Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς
"δαιμονίη, αἰεὶ μὲν ὀΐεαι, οὐδέ σε λήθω·
πρῆξαι δ' ἔμπης οὔτι δυνήσεαι, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσεαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.
εἰ δ' οὕτω τοῦτ' ἐστὶν, ἐμοὶ μέλλει φίλον εἶναι.
ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ,
μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοί εἰσ' ἐν Ὀλύμπῳ
ἆσσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω."
Ὣς ἔφατ', ἔδδεισεν δὲ βοῶπις πότνια Ἥρη,
καί ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·
ὤχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες.
τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
μητρὶ φίλῃ ἐπίηρα φέρων, λευκωλένῳ Ἥρῃ·
"Ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται οὐδ' ἔτ' ἀνεκτὰ,
εἰ δὴ σφὼ ἕνεκα θνητῶν ἐριδαίνετον ὧδε,
ἐν δὲ θεοῖσι κολῳὸν ἐλαύνετον· οὐδέ τι δαιτὸς
ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερείονα νικᾷ.
μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
πατρὶ φίλῳ ἐπίηρα φέρειν Διὶ, ὄφρα μὴ αὖτε
νεικείῃσι πατὴρ, σὺν δ' ἡμῖν δαῖτα ταράξῃ.
εἴπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητὴς
ἐξ ἑδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
ἀλλὰ σὺ τόνγ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτίκ' ἔπειθ' ἵλαος Ὀλύμπιος ἔσσεται ἡμῖν."
Ὣς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
μητρὶ φίλῃ ἐν χειρὶ τίθει, καί μιν προσέειπεν
"Τέτλαθι, μῆτερ ἐμὴ, καὶ ἀνάσχεο, κηδομένη περ,
μή σε, φίλην περ ἐοῦσαν, ἐν ὀφθαλμοῖσιν ἴδωμαι
θεινομένην, τότε δ' οὔτι δυνήσομαι, ἀχνύμενός περ,
χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα

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ῥῖψε, ποδὸς τεταγὼν, ἀπὸ βηλοῦ θεσπεσίοιο.
πᾶν δ' ἦμαρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι
κάππεσον ἐν Λήμνῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα."
Ὣς φάτο, μείδησεν δὲ θεὰ λευκώλενος Ἥρη,
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
οἰνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.
ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.
Ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης,
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
Μουσάων θ', αἳ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ.
Αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἠελίοιο,
οἱ μὲν κακκείοντες ἔβαν οἶκόνδε ἕκαστος,
ἧχι ἑκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις
Ἥφαιστος ποίησεν ἰδυίῃσι πραπίδεσσιν.
Ζεὺς δὲ πρὸς ὃν λέχος ἤϊ' Ὀλύμπιος ἀστεροπητὴς,
ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι·
ἔνθα καθεῦδ' ἀναβὰς, παρὰ δὲ χρυσόθρονος Ἥρη.

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# ΙΛΙΑΔΟΣ Β.

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## Ὄνειρος. Βοιωτία.

## ἢ κατάλογος τῶν νεῶν.

Ἄλλοι μέν ῥα θεοί τε καὶ ἀνέρες ἱπποκορυσταὶ
εὗδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,

*ἀλλ᾽ ὅγε μερμήριζε κατὰ φρένα ὡς Ἀχιλῆα*
*τιμήσει, ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.*
*ἥδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,*
*πέμψαι ἐπ᾽ Ἀτρείδῃ Ἀγαμέμνονι οὖλον Ὄνειρον·*
*καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·*
*“ Βάσκ᾽ ἴθι, οὖλε Ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·*
*ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρείδαο*
*πάντα μάλ᾽ ἀτρεκέως ἀγορευέμεν ὡς ἐπιτέλλω.*
*θωρῆξαί ἑ κέλευε καρηκομόωντας Ἀχαιοὺς*
*πανσυδίῃ· νῦν γάρ κεν ἕλοι πόλιν εὐρυάγυιαν*
*Τρώων· οὐ γὰρ ἔτ᾽ ἀμφὶς Ὀλύμπια δώματ᾽ ἔχοντες*
*ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας*
*Ἥρη λισσομένη, Τρώεσσι δὲ κήδε᾽ ἐφῆπται.”*
*Ὣς φάτο, βῆ δ᾽ ἄρ᾽ Ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.*
*καρπαλίμως δ᾽ ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν,*
*βῆ δ᾽ ἄρ᾽ ἐπ᾽ Ἀτρείδην Ἀγαμέμνονα· τὸν δ᾽ ἐκίχανεν*
*εὕδοντ᾽ ἐν κλισίῃ περὶ δ᾽ ἀμβρόσιος κέχυθ᾽ ὕπνος.*
*στῆ δ᾽ ἄρ᾽ ὑπὲρ κεφαλῆς Νηληΐῳ υἷι ἐοικώς,*
*Νέστορι, τόν ῥα μάλιστα γερόντων τῖ᾽ Ἀγαμέμνων·*
*τῷ μιν ἐεισάμενος προσεφώνεε θεῖος Ὄνειρος*
*“ Εὕδεις, Ἀτρέος υἱὲ δαΐφρονος ἱπποδάμοιο;*
*οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,*
*ᾧ λαοί τ᾽ ἐπιτετράφαται καὶ τόσσα μέμηλεν.*
*νῦν δ᾽ ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,*
*ὃς σεῦ ἄνευθεν ἐὼν μέγα κήδεται ἠδ᾽ ἐλεαίρει.*
*θωρῆξαί σε κέλευσε καρηκομόωντας Ἀχαιοὺς*
*πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν*
*Τρώων· οὐ γὰρ ἔτ᾽ ἀμφὶς Ὀλύμπια δώματ᾽ ἔχοντες*
*ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας*
*Ἥρη λισσομένη, Τρώεσσι δὲ κήδε᾽ ἐφῆπται*
*ἐκ Διός. ἀλλὰ σὺ σῇσιν ἔχε φρεσί, μηδέ σε λήθη*
*αἱρείτω, εὖτ᾽ ἄν σε μελίφρων ὕπνος ἀνήῃ.”*

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Ὣς ἄρα φωνήσας ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ
τὰ φρονέοντ' ἀνὰ θυμὸν ἅ ῥ' οὐ τελέεσθαι ἔμελλον.
φῆ γὰρ ὅγ' αἱρήσειν Πριάμου πόλιν ἤματι κείνῳ,
νήπιος, οὐδὲ τὰ ᾔδη ἅ ῥα Ζεὺς μήδετο ἔργα·
θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας.
ἔγρετο δ' ἐξ ὕπνου, θείη δέ μιν ἀμφέχυτ' ὀμφή.
ἕζετο δ' ὀρθωθεὶς, μαλακὸν δ' ἔνδυνε χιτῶνα,
καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος·
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον.
εἵλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεί·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
Ἠὼς μέν ῥα θεὰ προσεβήσετο μακρὸν Ὄλυμπον,
Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
κηρύσσειν ἀγορήνδε καρηκομόωντας Ἀχαιούς·
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
Βουλὴν δὲ πρῶτον μεγαθύμων ἷζε γερόντων
Νεστορέῃ παρὰ νηῒ Πυλοιγενέος βασιλῆος·
τοὺς ὅγε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν
" Κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὄνειρος
ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίῳ
εἶδός τε μέγεθός τε φυήν τ' ἄγχιστα ἐῴκει.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καί με πρὸς μῦθον ἔειπεν·
'εὕδεις, Ἀτρέος υἱὲ δαΐφρονος ἱπποδάμοιο;
οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
ᾧ λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὃς σεῦ ἄνευθεν ἐὼν μέγα κήδεται ἠδ' ἐλεαίρει.
θωρῆξαί σε κέλευσε καρηκομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν

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Τρώων· οὐ γὰρ ἔτ᾽ ἀμφὶς Ὀλύμπια δώματ᾽ ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε᾽ ἐφῆπται
ἐκ Διός. ἀλλὰ σὺ σῇσιν ἔχε φρεσίν.᾽ ὣς ὁ μὲν εἰπὼν
ᾤχετ᾽ ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
ἀλλ᾽ ἄγετ᾽, αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν.
πρῶτα δ᾽ ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστὶν,
καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
ὑμεῖς δ᾽ ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν."
Ἦτοι ὅγ᾽ ὣς εἰπὼν κατ᾽ ἄρ᾽ ἕζετο, τοῖσι δ᾽ ἀνέστη
Νέστωρ, ὅς ῥα Πύλοιο ἄναξ ἦν ἠμαθόεντος·
ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν
"Ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
εἰ μέν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν,
ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
νῦν δ᾽ ἴδεν ὃς μέγ᾽ ἄριστος Ἀχαιῶν εὔχεται εἶναι.
ἀλλ᾽ ἄγετ᾽, αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν."
Ὣς ἄρα φωνήσας βουλῆς ἐξ ἦρχε νέεσθαι.
οἱ δ᾽ ἐπανέστησαν πείθοντό τε ποιμένι λαῶν,
σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
ἠΰτε ἔθνεα εἶσι μελισσάων ἁδινάων, unexplained
πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
βοτρυδὸν δὲ πέτονται ἐπ᾽ ἄνθεσιν εἰαρινοῖσιν·
αἱ μέν τ᾽ ἔνθα ἅλις πεποτήαται, αἱ δέ τε ἔνθα·
ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἠϊόνος προπάροιθε βαθείης ἐστιχόωντο
ἰλαδὸν εἰς ἀγορήν· μετὰ δὲ σφίσιν Ὄσσα δεδήει
ὀτρύνουσ᾽ ἰέναι, Διὸς ἄγγελος· οἱ δ᾽ ἀγέροντο
τετρήχει δ᾽ ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα
λαῶν ἱζόντων, ὅμαδος δ᾽ ἦν· ἐννέα δέ σφεας
κήρυκες βοόωντες ἐρήτυον, εἴποτ᾽ ἀϋτῆς
σχοίατ᾽ ἀκούσειαν δὲ διοτρεφέων βασιλήων.

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σπουδῇ δ' ἕζετο λαὸς, ἐρήτυθεν δὲ καθ' ἕδρας
παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων
ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.
Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι,
αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργειφόντῃ·
Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ,
αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρέϊ, ποιμένι λαῶν·
Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,
αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λεῖπε φορῆναι,
πολλῇσιν νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν.
τῷ ὅγ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα
"Ὦ φίλοι, ἥρωες Δαναοὶ, θεράποντες Ἄρηος,
Ζεύς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ,
σχέτλιος, ὃς πρὶν μέν μοι ὑπέσχετο καὶ κατένευσεν
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
δυσκλέα Ἄργος ἱκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
οὕτω που Διὶ μέλλει ὑπερμενέϊ φίλον εἶναι,
ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα
ἠδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
ἄπρηκτον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
ἀνδράσι παυροτέροισι, τέλος δ' οὔπω τι πέφανται.
εἴπερ γάρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῶές τε,
ὅρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
Τρῶας μὲν λέξασθαι ἐφέστιοι ὅσσοι ἔασιν,
ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοὶ,
Τρώων δ' ἄνδρα ἕκαστον ἑλοίμεθα οἰνοχοεύειν,
πολλαί κεν δεκάδες δευοίατο οἰνοχόοιο.
τόσσον ἐγώ φημι πλέας ἔμμεναι υἷας Ἀχαιῶν
Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι

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πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
οἵ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα
Ἰλίου ἐκπέρσαι εὐναιόμενον πτολίεθρον.
ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται·
αἵ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
εἵατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
αὔτως ἀκράαντον, οὗ εἵνεκα δεῦρ' ἱκόμεσθα.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
οὐ γὰρ ἔτι Τροίην αἱρήσομεν εὐρυάγυιαν."
  Ὣς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄρινεν
πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
κινήθη δ' ἀγορὴ φὴ κύματα μακρὰ θαλάσσης,
πόντου Ἰκαρίοιο, τὰ μέν τ' Εὖρός τε Νότος τε
ὤρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελάων.
ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθών,
λάβρος ἐπαιγίζων, ἐπί τ' ἠμύει ἀσταχύεσσιν,
ὣς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῷ
νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη
ἵστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον
ἅπτεσθαι νηῶν ἠδ' ἑλκέμεν εἰς ἅλα δῖαν,
οὐρούς τ' ἐξεκάθαιρον· ἀϋτὴ δ' οὐρανὸν ἷκεν
οἴκαδε ἱεμένων· ὑπὸ δ' ᾕρεον ἕρματα νηῶν.
  Ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,
εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν
  "Ὢ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
οὕτω δὴ οἶκόνδε, φίλην ἐς πατρίδα γαῖαν,
Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης,
κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιεν
Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης.

ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
μηδὲ ἔα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας."
Ὣς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα,
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
εὗρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
ἑσταότ'· οὐδ' ὅγε νηὸς ἐϋσσέλμοιο μελαίνης
ἅπτετ', ἐπεί μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν.
ἀγχοῦ δ' ἱσταμένη προσέφη γλαυκῶπις Ἀθήνη
"Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὕτω δὴ οἶκόνδε, φίλην ἐς πατρίδα γαῖαν,
φεύξεσθ' ἐν νήεσσι πολυκλήϊσι πεσόντες,
κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης.
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,
σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
μηδὲ ἔα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας."
Ὣς φάθ', ὁ δὲ ξυνέηκε θεᾶς ὄπα φωνησάσης,
βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.
αὐτὸς δ' Ἀτρείδεω Ἀγαμέμνονος ἀντίος ἐλθὼν
δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεί·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
"Δαιμόνι', οὔ σε ἔοικε κακὸν ὣς δειδίσσεσθαι,
ἀλλ' αὐτός τε κάθησο καὶ ἄλλους ἵδρυε λαούς.
οὐ γάρ πω σάφα οἶσθ' οἷος νόος Ἀτρείωνος·
νῦν μὲν πειρᾶται, τάχα δ' ἴψεται υἷας Ἀχαιῶν.
ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν.

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μή τι χολωσάμενος ῥέξῃ κακὸν υἷας Ἀχαιῶν.
θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος·
τιμὴ δ' ἐκ Διός ἐστι, φιλεῖ δέ ἑ μητίετα Ζεύς."
Ὃν δ' αὖ δήμου τ' ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,
τὸν σκήπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ
"Δαιμόνι', ἀτρέμας ἧσο καὶ ἄλλων μῦθον ἄκουε,
οἳ σέο φέρτεροί εἰσι, σὺ δ' ἀπτόλεμος καὶ ἄναλκις,
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.
οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί.
οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω.
[σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ]."
Ὣς ὅγε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνδε
αὖτις ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων
ἠχῇ, ὡς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.
Ἄλλοι μέν ῥ' ἕζοντο, ἐρήτυθεν δὲ καθ' ἕδρας·
Θερσίτης δ' ἔτι μοῦνος ἀμετροεπὴς ἐκολῴα,
ὃς ῥ' ἔπεα φρεσὶν ᾗσιν ἄκοσμά τε πολλά τε ᾔδη,
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,
ἀλλ' ὅ τι οἱ εἴσαιτο γελοίϊον Ἀργείοισιν
ἔμμεναι. αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τὼ δέ οἱ ὤμω
κυρτώ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὕπερθεν
φοξὸς ἔην κεφαλήν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἠδ' Ὀδυσῆϊ·
τὼ γὰρ νεικείεσκε· τότ' αὖτ' Ἀγαμέμνονι δίῳ
ὀξέα κεκληγὼς λέγ' ὀνείδεα. τῷ δ' ἄρ' Ἀχαιοὶ
ἐκπάγλως κοτέοντο νεμέσσηθέν τ' ἐνὶ θυμῷ.
αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ
"Ἀτρείδη, τέο δ' αὖτ' ἐπιμέμφεαι ἠδὲ χατίζεις;
πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες

εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἅς τοι Ἀχαιοὶ
πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἕλωμεν.
ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὅν κέ τις οἴσει
Τρώων ἱπποδάμων ἐξ Ἰλίου υἷος ἄποινα,
ὅν κεν ἐγὼ δήσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,
ἠὲ γυναῖκα νέην, ἵνα μίσγεαι ἐν φιλότητι,
ἥντ' αὐτὸς ἀπονόσφι κατίσχεαι; οὐ μὲν ἔοικεν
ἀρχὸν ἐόντα κακῶν ἐπιβασκέμεν υἷας Ἀχαιῶν.
ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιΐδες, οὐκέτ' Ἀχαιοὶ,
οἴκαδέ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐῶμεν
αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδηται
ἤ ῥά τί οἵ χ' ἡμεῖς προσαμύνομεν, ἠὲ καὶ οὐκί·
ὃς καί νῦν Ἀχιλῆα, ἕο μέγ' ἀμείνονα φῶτα,
ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων·
ἦ γὰρ ἄν, Ἀτρείδη, νῦν ὕστατα λωβήσαιο."
Ὣς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεὺς,
καί μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ
"Θερσῖτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητὴς,
ἴσχεο, μηδ' ἔθελ' οἶος ἐριζέμεναι βασιλεῦσιν.
οὐ γὰρ ἐγὼ σέο φημὶ χερειότερον βροτὸν ἄλλον
ἔμμεναι, ὅσσοι ἅμ' Ἀτρείδῃς ὑπὸ Ἴλιον ἦλθον.
τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις,
καί σφιν ὀνείδεά τε προφέροις, νόστον τε φυλάσσοις.
οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
ἢ εὖ ἠὲ κακῶς νοστήσομεν υἷες Ἀχαιῶν.
[τῷ νῦν Ἀτρείδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
ἧσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ὧδε,

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μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη,
μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην,
εἰ μὴ ἐγώ σε λαβὼν ἀπὸ μὲν φίλα εἵματα δύσω,
χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
πεπληγὼς ἀγορῆθεν ἀεικέσσι πληγῇσιν."
Ὣς ἄρ' ἔφη, σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὤμω
πλῆξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ.
σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
σκήπτρου ὕπο χρυσέου· ὁ δ' ἄρ' ἕζετο τάρβησέν τε,
ἀλγήσας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
οἱ δὲ, καὶ ἀχνύμενοί περ, ἐπ' αὐτῷ ἡδὺ γέλασσαν,
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον
"Ὢ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργεν
βουλάς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσων·
νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων.
οὔ θήν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγήνωρ
νεικείειν βασιλῆας ὀνειδείοις ἐπέεσσιν."
Ὣς φάσαν ἡ πληθύς· ἀνὰ δὲ πτολίπορθος Ὀδυσσεὺς
ἔστη σκῆπτρον ἔχων—παρὰ δὲ γλαυκῶπις Ἀθήνη,
εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει,
ὡς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἷες Ἀχαιῶν
μῦθον ἀκούσειαν καὶ ἐπιφρασσαίατο βουλήν—
ὅ σφιν ἐὺφρονέων ἀγορήσατο καὶ μετέειπεν
"Ἀτρείδη, νῦν δή σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν,
οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἥνπερ ὑπέσταν
ἐνθάδ' ἔτι στείχοντες ἀπ' Ἄργεος ἱπποβότοιο,
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
ὥστε γὰρ ἢ παῖδες νεαροὶ χῆραί τε γυναῖκες
ἀλλήλοισιν ὀδύρονται οἶκόνδε νέεσθαι.

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ἦ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
καὶ γάρ τίς θ' ἕνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
ἀσχαλάᾳ σὺν νηῒ πολυζύγῳ, ὅνπερ ἄελλαι
χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
ἡμῖν δ' εἴνατός ἐστι περιτροπέων ἐνιαυτὸς
ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
αἰσχρόν τοι δηρόν τε μένειν κενεόν τε νέεσθαι.
τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν
ἢ ἐτεὸν Κάλχας μαντεύεται, ἠὲ καὶ οὐκί.
εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσὶν, ἐστὲ δὲ πάντες
μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·
χθιζά τε καὶ πρώϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
ἠγερέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·
ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς
ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφοινὸς,
σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἧκε φόωσδε,
βωμοῦ ὑπαΐξας πρός ῥα πλατάνιστον ὄρουσεν.
ἔνθα δ' ἔσαν στρουθοῖο νεοσσοὶ, νήπια τέκνα,
ὄζῳ ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
ὀκτὼ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.
ἔνθ' ὅγε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα·
τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτὴν,
τὸν μὲν ἀρίζηλον θῆκεν θεὸς, ὅσπερ ἔφηνεν·
λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
ἡμεῖς δ' ἑσταότες θαυμάζομεν οἷον ἐτύχθη.
ὡς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,
Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν

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‘τίπτ’ ἄνεω ἐγένεσθε, καρηκομόωντες Ἀχαιοί;
ἡμῖν μὲν τόδ’ ἔφηνε τέρας μέγα μητίετα Ζεύς,
ὄψιμον, ὀψιτέλεστον, ὅου κλέος οὔποτ’ ὀλεῖται.
ὡς οὗτος κατὰ τέκν’ ἔφαγε στρουθοῖο καὶ αὐτήν,
ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·
ὣς ἡμεῖς τοσσαῦτ’ ἔτεα πτολεμίξομεν αὖθι,
τῷ δεκάτῳ δὲ πόλιν αἱρήσομεν εὐρυάγυιαν.’
κεῖνος τὼς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.
ἀλλ’ ἄγε, μίμνετε πάντες, ἐϋκνήμιδες Ἀχαιοί,
αὐτοῦ, εἰσόκεν ἄστυ μέγα Πριάμοιο ἕλωμεν.”
Ὣς ἔφατ’, Ἀργεῖοι δὲ μέγ’ ἴαχον—ἀμφὶ δὲ νῆες
σμερδαλέον κονάβησαν ἀϋσάντων ὑπ’ Ἀχαιῶν—
μῦθον ἐπαινήσαντες Ὀδυσσῆος θείοιο.
τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ
“Ὢ πόποι, ἦ δὴ παισὶν ἐοικότες ἀγοράασθε
νηπιάχοις, οἷς οὔτι μέλει πολεμήϊα ἔργα.
πῇ δὴ συνθεσίαι τε καὶ ὅρκια βήσεται ἡμῖν;
ἐν πυρὶ δὴ βουλαί τε γενοίατο μήδεά τ’ ἀνδρῶν,
σπονδαί τ’ ἄκρητοι καὶ δεξιαί, ᾗς ἐπέπιθμεν·
αὔτως γάρ ῥ’ ἐπέεσσ’ ἐριδαίνομεν, οὐδέ τι μῆχος
εὑρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ’ ἐόντες.
Ἀτρείδη, σὺ δ’ ἔθ’ ὡς πρὶν ἔχων ἀστεμφέα βουλὴν
ἄρχευ’ Ἀργείοισι κατὰ κρατερὰς ὑσμίνας,
τούσδε δ’ ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
νόσφιν βουλεύωσ’—ἄνυσις δ’ οὐκ ἔσσεται αὐτῶν—
πρὶν Ἄργοσδ’ ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
γνώμεναι εἴτε ψεῦδος ὑπόσχεσις, ἠὲ καὶ οὐκί.
φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα
ἤματι τῷ, ὅτε νηυσὶν ἐπ’ ὠκυπόροισιν ἔβαινον
Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,
ἀστράπτων ἐπιδέξι’, ἐναίσιμα σήματα φαίνων.
τῷ μή τις πρὶν ἐπειγέσθω οἶκόνδε νέεσθαι,

*πρίν τινα πὰρ Τρώων ἀλόχῳ κατακοιμηθῆναι,*
*τίσασθαι δ' Ἑλένης ὁρμήματά τε στοναχάς τε.*
*εἰ δέ τις ἐκπάγλως ἐθέλει οἶκόνδε νέεσθαι,*
*ἁπτέσθω ἧς νηὸς ἐϋσσέλμοιο μελαίνης,*
*ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.*
*ἀλλά, ἄναξ, αὐτός τ' εὖ μήδεο πείθεό τ' ἄλλῳ·*
*οὔτοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἴπω·*
*κρῖν' ἄνδρας κατὰ φῦλα, κατὰ φρήτρας, Ἀγάμεμνον,*
*ὡς φρήτρη φρήτρηφιν ἀρήγῃ, φῦλα δὲ φύλοις.*
*εἰ δέ κεν ὧς ἔρξῃς καί τοι πείθωνται Ἀχαιοί,*
*γνώσῃ ἔπειθ' ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν*
*ἠδ' ὅς κ' ἐσθλὸς ἔῃσι· κατὰ σφέας γὰρ μαχέονται·*
*γνώσεαι δ' εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,*
*ἦ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."*
*Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων*
*" ἦ μὰν αὖτ' ἀγορῇ νικᾷς, γέρον, υἷας Ἀχαιῶν.*
*αἲ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,*
*τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·*
*τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος*
*χερσὶν ὑφ' ἡμετέρῃσιν ἁλοῦσά τε περθομένη τε.*
*ἀλλά μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,*
*ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.*
*καὶ γὰρ ἐγὼν Ἀχιλεύς τε μαχησάμεθ' εἵνεκα κούρης*
*ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·*
*εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα*
*Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἠβαιόν.*
*νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα.*
*εὖ μέν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,*
*εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,*
*εὖ δέ τις ἅρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,*
*ὥς κε πανημέριοι στυγερῷ κρινώμεθ' Ἄρηϊ.*
*οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἠβαιόν,*

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*εἰ μὴ νὺξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.*
*ἱδρώσει μέν τευ τελαμὼν ἀμφὶ στήθεσσιν*
*ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμεῖται·*
*ἱδρώσει δέ τευ ἵππος ἐΰξοον ἅρμα τιταίνων.*
*ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω*
*μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὔ οἱ ἔπειτα*
*ἄρκιον ἐσσεῖται φυγέειν κύνας ἠδ' οἰωνούς."*
*Ὣς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον, ὡς ὅτε κῦμα*
*ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθὼν,*
*προβλῆτι σκοπέλῳ· τὸν δ' οὔποτε κύματα λείπει*
*παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.*
*ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,*
*κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἕλοντο.*
*ἄλλος δ' ἄλλῳ ἔρεζε θεῶν αἰειγενετάων,*
*εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.*
*αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων*
*πίονα πενταέτηρον ὑπερμενέϊ Κρονίωνι,*
*κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,*
*Νέστορα μὲν πρώτιστα καὶ Ἰδομενῆα ἄνακτα,*
*αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱὸν,*
*ἕκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.*
*αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·*
*ᾔδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονεῖτο.*
*βοῦν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο.*
*τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων*
*"Ζεῦ κύδιστε, μέγιστε, κελαινεφὲς, αἰθέρι ναίων,*
*μὴ πρὶν ἐπ' ἠέλιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν,*
*πρίν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον*
*αἰθαλόεν, πρῆσαι δὲ πυρὸς δηΐοιο θύρετρα,*
*Ἑκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι*
*χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι*
*πρηνέες ἐν κονίῃσιν ὀδὰξ λαζοίατο γαῖαν."*



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Ὣς ἔφατ', οὐδ' ἄρα πώ οἱ ἐπεκραίαινε Κρονίων,
ἀλλ' ὅγε δέκτο μὲν ἱρὰ, πόνον δ' ἀμέγαρτον ὄφελλεν.
αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον κατά τε κνίσῃ ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καὶ τὰ μὲν ἂρ σχίζῃσιν ἀφύλλοισιν κατέκαιον,
σπλάγχνα δ' ἄρ' ἀμπείραντες ὑπείρεχον Ἡφαίστοιο.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
μίστυλλόν τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ.
"Ἀτρείδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
μηκέτι νῦν δήθ' αὖθι λεγώμεθα, μηδ' ἔτι δηρὸν
ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,
ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὀξὺν Ἄρηα."
Ὣς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν
κηρύσσειν πόλεμόνδε καρηκομόωντας Ἀχαιούς.
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
οἱ δ' ἀμφ' Ἀτρείωνα διοτρεφέες βασιλῆες
θῦνον κρίνοντες, μετὰ δὲ γλαυκῶπις Ἀθήνη,
αἰγίδ' ἔχουσ' ἐρίτιμον ἀγήρων ἀθανάτην τε·
τῆς ἑκατὸν θύσανοι παγχρύσεοι ἠερέθονται,
πάντες ἐϋπλεκέες, ἑκατόμβοιος δὲ ἕκαστος.
σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν

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ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὦρσεν ἑκάστῳ
καρδίῃ ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἠὲ νέεσθαι
ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.
'Ηΰτε πῦρ ἀΐδηλον ἐπιφλέγει ἄσπετον ὕλην
οὔρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγή,
ὣς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἷκεν.
Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
'Ασίῳ ἐν λειμῶνι, Καϋστρίου ἀμφὶ ῥέεθρα,
ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,
κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμών,
ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθὼν
σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρῃ.
'Ηΰτε μυιάων ἀδινάων ἔθνεα πολλά,
αἵτε κατὰ σταθμὸν ποιμνήϊον ἠλάσκουσιν
ὥρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,
τόσσοι ἐπὶ Τρώεσσι καρηκομόωντες 'Αχαιοὶ
ἐν πεδίῳ ἵσταντο, διαρραῖσαι μεμαῶτες.
Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
ῥεῖα διακρίνωσιν, ἐπεί κε νομῷ μιγέωσιν,
ὣς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
ὑσμίνηνδ' ἰέναι, μετὰ δὲ κρείων 'Αγαμέμνων,
ὄμματα καὶ κεφαλὴν ἴκελος Διὶ τερπικεραύνῳ,
"Αρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
ἠΰτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων
ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένῃσιν·
τοῖον ἄρ' 'Ατρεΐδην θῆκε Ζεὺς ἤματι κείνῳ,

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ἐκπρεπέ᾽ ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.
Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ᾽ ἔχουσαι—
ὑμεῖς γὰρ θεαί ἐστε, πάρεστέ τε, ἴστε τε πάντα,
ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν—
οἵτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
πληθὺν δ᾽ οὐκ ἂν ἐγὼ μυθήσομαι οὐδ᾽ ὀνομήνω,
οὐδ᾽ εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ᾽ εἶεν,
φωνὴ δ᾽ ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη,
εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
θυγατέρες, μνησαίαθ᾽ ὅσοι ὑπὸ Ἴλιον ἦλθον.
ἀρχοὺς αὖ νηῶν ἐρέω νῆάς τε προπάσας.
Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον
Ἀρκεσίλαός τε Προθοήνωρ τε Κλονίος τε,
οἵ θ᾽ Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν
Σχοῖνόν τε Σκῶλόν τε πολύκνημόν τ᾽ Ἐτεωνὸν,
Θέσπειαν Γραῖάν τε καὶ εὐρύχορον Μυκαλησσὸν,
οἵ τ᾽ ἀμφ᾽ Ἅρμ᾽ ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
οἵ τ᾽ Ἐλεῶν᾽ εἶχον ἠδ᾽ Ὕλην καὶ Πετεῶνα,
Ὠκαλέην Μεδεῶνά τ᾽, ἐϋκτίμενον πτολίεθρον,
Κώπας Εὔτρησίν τε πολυτρήρωνά τε Θίσβην,
οἵ τε Κορώνειαν καὶ ποιήενθ᾽ Ἁλίαρτον,
οἵ τε Πλάταιαν ἔχον ἠδ᾽ οἳ Γλίσαντ᾽ ἐνέμοντο,
οἵ θ᾽ Ὑποθήβας εἶχον, ἐϋκτίμενον πτολίεθρον,
Ὀγχηστόν θ᾽ ἱερὸν, Ποσιδήϊον ἀγλαὸν ἄλσος,
οἵ τε πολυστάφυλον Ἄρνην ἔχον, οἵ τε Μίδειαν
Νῖσάν τε ζαθέην Ἀνθηδόνα τ᾽ ἐσχατόωσαν·
τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἑκάστῃ
κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.
* * * * * * * *
Οὗτοι ἄρ᾽ ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
τίς τ᾽ ἂρ τῶν ὄχ᾽ ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα,

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αὐτῶν ἠδ᾽ ἵππων, οἳ ἅμ᾽ Ἀτρείδῃσιν ἕποντο.
    Ἵπποι μὲν μέγ᾽ ἄρισται ἔσαν Φηρητιάδαο,
τὰς Εὔμηλος ἔλαυνε ποδώκεας ὄρνιθας ὣς,
ὄτριχας, οἰέτεας, σταφύλῃ ἐπὶ νῶτον ἐΐσας·
τὰς ἐν Πηρείῃ θρέψ᾽ ἀργυρότοξος Ἀπόλλων,
ἄμφω θηλείας, φόβον Ἄρηος φορεούσας.
ἀνδρῶν αὖ μέγ᾽ ἄριστος ἔην Τελαμώνιος Αἴας,
ὄφρ᾽ Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
ἵπποι θ᾽, οἳ φορέεσκον ἀμύμονα Πηλείωνα.
ἀλλ᾽ ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισιν
κεῖτ᾽ ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
Ἀτρείδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἱέντες
τόξοισίν θ᾽· ἵπποι δὲ παρ᾽ ἅρμασιν οἷσιν ἕκαστος,
λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον,
ἕστασαν· ἅρματα δ᾽ εὖ πεπυκασμένα κεῖτο ἀνάκτων
ἐν κλισίῃς. οἱ δ᾽ ἀρχὸν ἀρηΐφιλον ποθέοντες
φοίτων ἔνθα καὶ ἔνθα κατὰ στρατὸν οὐδ᾽ ἐμάχοντο.
    Οἱ δ᾽ ἄρ᾽ ἴσαν ὡσεί τε πυρὶ χθὼν πᾶσα νέμοιτο·
γαῖα δ᾽ ὑπεστενάχιζε Διὶ ὣς τερπικεραύνῳ
χωομένῳ, ὅτε τ᾽ ἀμφὶ Τυφωέϊ γαῖαν ἱμάσσῃ
εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς·
ὣς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
ἐρχομένων· μάλα δ᾽ ὦκα διέπρησσον πεδίοιο.
    Τρωσὶν δ᾽ ἄγγελος ἦλθε ποδήνεμος ὠκέα Ἶρις
πὰρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·
οἱ δ᾽ ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν
πάντες ὁμηγερέες, ἠμὲν νέοι ἠδὲ γέροντες.
ἀγχοῦ δ᾽ ἱσταμένη προσέφη πόδας ὠκέα Ἶρις·
εἴσατο δὲ φθογγὴν υἷϊ Πριάμοιο Πολίτῃ,
ὃς Τρώων σκοπὸς ἷζε, ποδωκείῃσι πεποιθὼς,
τύμβῳ ἐπ᾽ ἀκροτάτῳ Αἰσυήταο γέροντος,

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δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
τῷ μιν ἐεισαμένη μετέφη πόδας ὠκέα Ἶρις
"Ὦ γέρον, αἰεί τοι μῦθοι φίλοι ἄκριτοί εἰσιν,
ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαστος ὄρωρεν.
ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
ἀλλ' οὔπω τοιόνδε τοσόνδε τε λαὸν ὄπωπα·
λίην γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν
ἔρχονται πεδίοιο μαχησόμενοι περὶ ἄστυ.
Ἕκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι·
πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
τοῖσιν ἕκαστος ἀνὴρ σημαινέτω οἷσί περ ἄρχει,
τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας."
Ὣς ἔφαθ', Ἕκτωρ δ' οὔτι θεᾶς ἔπος ἠγνοίησεν,
αἶψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἐσσεύοντο.
πᾶσαι δ' ὠΐγνυντο πύλαι, ἐκ δ' ἔσσυτο λαὸς,
πεζοί θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.
Ἔστι δέ τις προπάροιθε πόλιος αἰπεῖα κολώνη,
ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα,
τὴν ἤτοι ἄνδρες Βατίειαν κικλήσκουσιν,
ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
ἔνθα τότε Τρῶές τε διέκριθεν ἠδ' ἐπίκουροι.

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## ΙΛΙΑΔΟΣ Γ.

### Ὅρκοι. Τειχοσκοπία. Ἀλεξάνδρου καὶ Μενελάου μονομαχία.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς,

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ἠΰτε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρὸ,
αἵτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
κλαγγῇ ταίγε πέτονται ἐπ' Ὠκεανοῖο ῥοάων,
ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·
ἠέριαι δ' ἄρα ταίγε κακὴν ἔριδα προφέρονται·
οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοὶ,
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.
Εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην,
ποιμέσιν οὔτι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἵησιν·
ὣς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὤρνυτ' ἀελλὴς
ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.
Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδὴς,
παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα
καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ
πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι.
Τὸν δ' ὡς οὖν ἐνόησεν ἀρηΐφιλος Μενέλαος
ἐρχόμενον προπάροιθεν ὁμίλου, μακρὰ βιβάντα,
ὥστε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
εὑρὼν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,
πεινάων· μάλα γάρ τε κατεσθίει, εἴπερ ἂν αὐτὸν
σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·
ὣς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
ὀφθαλμοῖσιν ἰδών· φάτο γὰρ τίσεσθαι ἀλείτην.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε.
Τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς
ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ·
ἂψ δ' ἑτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
οὔρεος ἐν βήσσῃς, ὑπό τε τρόμος ἔλλαβε γυῖα,

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ἂψ τ' ἀνεχώρησεν, ὦχρός τέ μιν εἷλε παρειάς,
ὣς αὖτις καθ' ὅμιλον ἔδυ Τρώων ἀγερώχων
δείσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδής.
τὸν δ' Ἕκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν
"Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά,
αἴθ' ὄφελες ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι.
καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν
ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
ἦ που καγχαλόωσι καρηκομόωντες Ἀχαιοὶ
φάντες ἀριστῆα πρόμον ἔμμεναι, οὕνεκα καλὸν
εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή.
ἦ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσιν
πόντον ἐπιπλώσας, ἑτάρους ἐρίηρας ἀγείρας,
μιχθεὶς ἀλλοδαποῖσι γυναῖκ' εὐειδέ' ἀνῆγες
ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητάων,
πατρί τε σῷ μέγα πῆμα πόληΐ τε παντί τε δήμῳ,
δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;
οὐκ ἂν δὴ μείνειας ἀρηΐφιλον Μενέλαον;
γνοίης χ' οἵου φωτὸς ἔχεις θαλερὴν παράκοιτιν.
οὐκ ἄν τοι χραίσμῃ κίθαρις τά τε δῶρ' Ἀφροδίτης,
ἥ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίῃσι μιγείης.
ἀλλὰ μάλα Τρῶες δειδήμονες· ἦ τέ κεν ἤδη
λάϊνον ἕσσο χιτῶνα κακῶν ἕνεχ' ὅσσα ἔοργας."
Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής
"Ἕκτορ, ἐπεί με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
αἰεί τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής,
ὅστ' εἶσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνῃ
νήϊον ἐκτάμνῃσιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
ὣς σοὶ ἐνὶ στήθεσσιν ἀτάρβητος νόος ἐστίν.
μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
οὔτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,
ὅσσα κεν αὐτοὶ δῶσιν, ἑκὼν δ' οὐκ ἄν τις ἕλοιτο.

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νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιούς,
αὐτὰρ ἔμ' ἐν μέσσῳ καὶ ἀρηΐφιλον Μενέλαον
συμβάλετ' ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι.
ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες
ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων
Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα."
Ὣς ἔφαθ', Ἕκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
μέσσου δουρὸς ἑλών· τοὶ δ' ἱδρύνθησαν ἅπαντες.
τῷ δ' ἐπετοξάζοντο καρηκομόωντες Ἀχαιοί,
ἰοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον.
αὐτὰρ ὁ μακρὸν ἄϋσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
"Ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·
στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἕκτωρ."
Ὣς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἄνεῴ τ' ἐγένοντο
ἐσσυμένως. Ἕκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν
"Κέκλυτέ μευ, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.
ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸν δ' ἐν μέσσῳ καὶ ἀρηΐφιλον Μενέλαον
οἴους ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι.
ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ τάμωμεν."
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος
"Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἱκάνει
θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη

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Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἕνεκ' ἀρχῆς.
ἡμέων δ' ὁπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
τεθναίη· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
οἴσετε δ' ἄρν', ἕτερον λευκὸν, ἑτέρην δὲ μέλαιναν,
Γῇ τε καὶ Ἠελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὅρκια τάμνῃ
αὐτὸς, ἐπεί οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
μή τις ὑπερβασίῃ Διὸς ὅρκια δηλήσηται.
αἰεὶ δ' ὁπλοτέρων ἀνδρῶν φρένες ἠερέθονται·
οἷς δ' ὁ γέρων μετέῃσιν, ἅμα πρόσσω καὶ ὀπίσσω
λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται."
Ὣς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοί τε Τρῶές τε,
ἐλπόμενοι παύσεσθαι ὀϊζυροῦ πολέμοιο.
καί ῥ' ἵππους μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοὶ,
τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα.
Ἕκτωρ δὲ προτὶ ἄστυ δύω κήρυκας ἔπεμπεν
καρπαλίμως ἄρνας τε φέρειν Πρίαμόν τε καλέσσαι.
αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
νῆας ἔπι γλαφυρὰς ἰέναι, ἠδ' ἄρν' ἐκέλευεν
οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ.
Ἶρις δ' αὖθ' Ἑλένῃ λευκωλένῳ ἄγγελος ἦλθεν,
εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
τὴν δ' εὗρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἱστὸν ὕφαινεν,
δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
οὓς ἑθεν εἵνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων.
ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἶρις
"Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδηαι

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Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
οἳ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρηα
ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
οἳ δὴ νῦν ἕαται σιγῇ—πόλεμος δὲ πέπαυται—
ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος
μακρῇς ἐγχείῃσι μαχήσονται περὶ σεῖο·
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις."
Ὣς εἰποῦσα θεὰ γλυκὺν ἵμερον ἔμβαλε θυμῷ
ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκήων.
αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνῃσιν
ὡρμᾶτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἴη, ἅμα τῇγε καὶ ἀμφίπολοι δύ' ἕποντο,
Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν.
Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
Λάμπον τε Κλυτίον θ' Ἱκετάονά τ', ὄζον Ἄρηος,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
εἵατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν,
γήραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ
ἐσθλοὶ, τεττίγεσσιν ἐοικότες, οἵτε καθ' ὕλην
δενδρέῳ ἐφεζόμενοι ὄπα λειριόεσσαν ἱεῖσιν·
τοῖοι ἄρα Τρώων ἡγήτορες ἧντ' ἐπὶ πύργῳ.
οἱ δ' ὡς οὖν εἴδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον
"Οὐ νέμεσις Τρῶας καὶ ἐϋκνήμιδας Ἀχαιοὺς
τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
αἰνῶς ἀθανάτῃσι θεῇς εἰς ὦπα ἔοικεν.
ἀλλὰ καὶ ὧς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο."
Ὣς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ
"δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο,

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*ὄφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε—*
*οὔ τι μοι αἰτίη ἐσσί, θεοί νύ μοι αἴτιοί εἰσιν,*
*οἵ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν—*
*ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνῃς,*
*ὅστις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἠΰς τε μέγας τε.*
*ἤτοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν·*
*καλὸν δ' οὕτω ἐγὼν οὔπω ἴδον ὀφθαλμοῖσιν,*
*οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικεν."*
*Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν*
*" αἰδοῖός τέ μοί ἐσσι, φίλε ἑκυρέ, δεινός τε·*
*ὡς ὄφελεν θάνατός μοι ἁδεῖν κακὸς, ὁππότε δεῦρο*
*υἱέϊ σῷ ἑπόμην, θάλαμον γνωτούς τε λιποῦσα*
*παῖδά τε τηλυγέτην καὶ ὁμηλικίην ἐρατεινήν.*
*ἀλλὰ τάγ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.*
*τοῦτο δέ τοι ἐρέω, ὅ μ' ἀνείρεαι ἠδὲ μεταλλᾷς·*
*οὗτός γ' Ἀτρείδης, εὐρυκρείων Ἀγαμέμνων,*
*ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·*
*δαὴρ αὖτ' ἐμὸς ἔσκε κυνώπιδος, εἴποτ' ἔην γε."*
*Ὣς φάτο, τὸν δ' ὁ γέρων ἠγάσσατο φώνησέν τε*
*"ὦ μάκαρ Ἀτρείδη, μοιρηγενὲς, ὀλβιόδαιμον,*
*ἦ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.*
*ἤδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,*
*ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπώλους,*
*λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,*
*οἵ ῥα τότ' ἐστρατόωντο παρ' ὄχθας Σαγγαρίοιο·*
*καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην*
*ἤματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·*
*ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἑλίκωπες Ἀχαιοί."*
*Δεύτερον αὖτ' Ὀδυσῆα ἰδὼν ἐρέειν' ὁ γεραιός*
*" εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅστις ὅδ' ἐστίν·*
*μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρείδαο,*
*εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.*

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τεύχεα μέν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸς δὲ κτίλος ὣς ἐπιπωλεῖται στίχας ἀνδρῶν·
ἀρνειῷ μιν ἔγωγε ἐΐσκω πηγεσιμάλλῳ,
ὅστ᾽ οἰῶν μέγα πῶϋ διέρχεται ἀργεννάων."
Τὸν δ᾽ ἠμείβετ᾽ ἔπειθ᾽ Ἑλένη Διὸς ἐκγεγαυῖα
"οὗτος δ᾽ αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,
ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης
εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά."
Τὴν δ᾽ αὖτ᾽ Ἀντήνωρ πεπνυμένος ἀντίον ηὔδα
"ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·
ἤδη γὰρ καὶ δεῦρό ποτ᾽ ἤλυθε δῖος Ὀδυσσεύς,
σεῦ ἕνεκ᾽ ἀγγελίης, σὺν ἀρηϊφίλῳ Μενελάῳ·
τοὺς δ᾽ ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.
ἀλλ᾽ ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους,
ἄμφω δ᾽ ἑζομένω, γεραρώτερος ἦεν Ὀδυσσεύς.
ἀλλ᾽ ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
ἤτοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
παῦρα μέν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολύμυθος
οὐδ᾽ ἀφαμαρτοεπής, ἢ καὶ γένει ὕστερος ἦεν.
ἀλλ᾽ ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
στάσκεν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας,
σκῆπτρον δ᾽ οὔτ᾽ ὀπίσω οὔτε προπρηνὲς ἐνώμα,
ἀλλ᾽ ἀστεμφὲς ἔχεσκεν, ἀΐδρεϊ φωτὶ ἐοικώς·
φαίης κε ζάκοτόν τέ τιν᾽ ἔμμεναι ἄφρονά τ᾽ αὔτως·
ἀλλ᾽ ὅτε δή ῥ᾽ ὄπα τε μεγάλην ἐκ στήθεος ἵει
καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίῃσιν,
οὐκ ἂν ἔπειτ᾽ Ὀδυσῆΐ γ᾽ ἐρίσσειε βροτὸς ἄλλος·
οὐ τότε γ᾽ ὧδ᾽ Ὀδυσῆος ἀγασσάμεθ᾽ εἶδος ἰδόντες."
Τὸ τρίτον αὖτ᾽ Αἴαντα ἰδὼν ἐρέειν᾽ ὁ γεραιός
"τίς τ᾽ ἄρ᾽ ὅδ᾽ ἄλλος Ἀχαιὸς ἀνὴρ ἠΰς τε μέγας τε,

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*ἔξοχος Ἀργείων κεφαλήν τε καὶ εὐρέας ὤμους;"*
*Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν*
*"οὗτος δ' Αἴας ἐστὶ πελώριος, ἕρκος Ἀχαιῶν·*
*Ἰδομενεὺς δ' ἑτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὣς*
*ἕστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.*
*πολλάκι μιν ξείνισσεν ἀρηΐφιλος Μενέλαος*
*οἴκῳ ἐν ἡμετέρῳ, ὁπότε Κρήτηθεν ἵκοιτο.*
*νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἑλίκωπας Ἀχαιούς,*
*οὕς κεν ἐῢ γνοίην καί τ' οὔνομα μυθησαίμην·*
*δοιὼ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,*
*Κάστορά θ' ἱππόδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκεα,*
*αὐτοκασιγνήτω, τώ μοι μία γείνατο μήτηρ.*
*ἢ οὐχ ἑσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,*
*ἢ δεύρω μὲν ἕποντο νέεσσ' ἔνι ποντοπόροισιν,*
*νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,*
*αἴσχεα δειδιότες καὶ ὀνείδεα πόλλ', ἅ μοί ἐστιν."*
*Ὣς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα*
*ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.*
*Κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὅρκια πιστά,*
*ἄρνε δύω καὶ οἶνον ἐΰφρονα, καρπὸν ἀρούρης,*
*ἀσκῷ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν*
*κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·*
*ὤτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν*
*"Ὄρσεο, Λαομεδοντιάδη, καλέουσιν ἄριστοι*
*Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων*
*ἐς πεδίον καταβῆναι, ἵν' ὅρκια πιστὰ τάμητε·*
*αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος*
*μακρῇς ἐγχείῃσι μαχήσοντ' ἀμφὶ γυναικί·*
*τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἕποιτο·*
*οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες*
*ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται*
*Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα."*

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Ὣς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο,
ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκέας ἵππους.
Ἀλλ' ὅτε δή ῥ' ἵκοντο μετὰ Τρῶας καὶ Ἀχαιούς,
ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
ὤρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἂν δ' Ὀδυσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ
ὅρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν.
Ἀτρείδης δὲ ἐρυσσάμενος χείρεσσι μάχαιραν,
ἥ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
ἀρνῶν ἐκ κεφαλέων τάμνε τρίχας· αὐτὰρ ἔπειτα
κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
τοῖσιν δ' Ἀτρείδης μεγάλ' εὔχετο, χεῖρας ἀνασχών
"Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,
Ἠέλιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
καὶ ποταμοὶ καὶ γαῖα, καὶ οἳ ὑπένερθε καμόντας
ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὀμόσσῃ,
ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὅρκια πιστά·
εἰ μέν κεν Μενέλαον Ἀλέξανδρος καταπέφνῃ,
αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι,
τιμὴν δ' Ἀργείοις ἀποτινέμεν ἥντιν' ἔοικεν,
ἥτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς

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αὖθι μένων, εἵως κε τέλος πολέμοιο κιχείω."
Ἦ καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλέϊ χαλκῷ·
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἵλετο χαλκός.
οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν
ἔκχεον, ἠδ' εὔχοντο θεοῖς αἰειγενέτῃσιν·
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε
"Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁππότεροι πρότεροι ὑπὲρ ὅρκια πημήνειαν,
ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὅδε οἶνος,
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν."
Ὣς ἔφαν, οὐδ' ἄρα πώ σφιν ἐπεκραίαινε Κρονίων.
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν
"Κέκλυτέ μευ, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί·
ἤτοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν
ἂψ, ἐπεὶ οὔπω τλήσομ' ἐν ὀφθαλμοῖσιν ὁράσθαι
μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·
Ζεὺς μέν που τόγε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν."
Ἦ ῥα καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φὼς,
ἂν δ' ἄρ' ἔβαιν' αὐτὸς, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·
Ἕκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἑλόντες,
ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε
"Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,
ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἄϊδος εἴσω,

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ἡμῖν δ᾽ αὖ φιλότητα καὶ ὅρκια πιστὰ γενέσθαι."
  Ὣς ἄρ᾽ ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἕκτωρ
ἂψ ὁρόων· Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν.
οἱ μὲν ἔπειθ᾽ ἵζοντο κατὰ στίχας, ἧχι ἑκάστῳ
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε᾽ ἔκειτο·
αὐτὰρ ὅγ᾽ ἀμφ᾽ ὤμοισιν ἐδύσετο τεύχεα καλὰ
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο.
κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν
καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
οἷο κασιγνήτοιο Λυκάονος· ἥρμοσε δ᾽ αὐτῷ.
ἀμφὶ δ᾽ ἄρ᾽ ὤμοισιν βάλετο ξίφος ἀργυρόηλον
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·
κρατὶ δ᾽ ἐπ᾽ ἰφθίμῳ κυνέην εὔτυκτον ἔθηκεν,
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
εἵλετο δ᾽ ἄλκιμον ἔγχος, ὅ οἱ παλάμηφιν ἀρήρει.
ὣς δ᾽ αὔτως Μενέλαος Ἀρήϊος ἔντε᾽ ἔδυνεν.
  Οἱ δ᾽ ἐπεὶ οὖν ἑκάτερθεν ὁμίλου θωρήχθησαν,
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
δεινὸν δερκόμενοι· θάμβος δ᾽ ἔχεν εἰσορόωντας
Τρῶάς θ᾽ ἱπποδάμους καὶ ἐϋκνήμιδας Ἀχαιούς.
καί ῥ᾽ ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
σείοντ᾽ ἐγχείας, ἀλλήλοισιν κοτέοντε.
πρόσθε δ᾽ Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀτρείδαο κατ᾽ ἀσπίδα πάντοσ᾽ ἐΐσην,
οὐδ᾽ ἔρρηξεν χαλκὸν, ἀνεγνάμφθη δέ οἱ αἰχμὴ
ἀσπίδ᾽ ἐνὶ κρατερῇ. ὁ δὲ δεύτερος ὤρνυτο χαλκῷ
Ἀτρείδης Μενέλαος, ἐπευξάμενος Διὶ πατρί
  "Ζεῦ ἄνα, δὸς τίσασθαι ὅ με πρότερος κάκ᾽ ἔοργεν,
δῖον Ἀλέξανδρον, καὶ ἐμῇς ὑπὸ χερσὶ δάμασσον,
ὄφρα τις ἐρρίγῃσι καὶ ὀψιγόνων ἀνθρώπων
ξεινοδόκον κακὰ ῥέξαι, ὅ κεν φιλότητα παράσχῃ."



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*Ἦ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,*
*καὶ βάλε Πριαμίδαο κατ᾽ ἀσπίδα πάντοσ᾽ ἐΐσην.*
*διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,*
*καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο·*
*ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα*
*ἔγχος· ὁ δ᾽ ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.*
*Ἀτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον*
*πλῆξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ᾽ ἄρ᾽ αὐτῷ*
*τριχθά τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.*
*Ἀτρείδης δ᾽ ᾤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν*
*"Ζεῦ πάτερ, οὔτις σεῖο θεῶν ὀλοώτερος ἄλλος·*
*ἦ τ᾽ ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος·*
*νῦν δέ μοι ἐν χείρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος*
*ἠΐχθη παλάμηφιν ἐτώσιον, οὐδ᾽ ἔβαλόν μιν."*
*Ἦ, καὶ ἀπαΐξας κόρυθος λάβεν ἱπποδασείης,*
*ἕλκε δ᾽ ἐπιστρέψας μετ᾽ ἐϋκνήμιδας Ἀχαιούς·*
*ἄγχε δέ μιν πολύκεστος ἱμὰς ἁπαλὴν ὑπὸ δειρὴν,*
*ὅς οἱ ὑπ᾽ ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.*
*καί νύ κεν εἴρυσσέν τε καὶ ἄσπετον ἤρατο κῦδος,*
*εἰ μὴ ἄρ᾽ ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,*
*ἥ οἱ ῥῆξεν ἱμάντα βοὸς ἶφι κταμένοιο·*
*κεινὴ δὲ τρυφάλεια ἅμ᾽ ἔσπετο χειρὶ παχείῃ.*
*τὴν μὲν ἔπειθ᾽ ἥρως μετ᾽ ἐϋκνήμιδας Ἀχαιοὺς*
*ῥῖψ᾽ ἐπιδινήσας, κόμισαν δ᾽ ἐρίηρες ἑταῖροι.*
*αὐτὰρ ὁ ἂψ ἐπόρουσε κατακτάμεναι μενεαίνων*
*ἔγχεϊ χαλκείῳ· τὸν δ᾽ ἐξήρπαξ᾽ Ἀφροδίτη*
*ῥεῖα μάλ᾽ ὥστε θεὸς, ἐκάλυψε δ᾽ ἄρ᾽ ἠέρι πολλῇ,*
*κὰδ δ᾽ εἷσ᾽ ἐν θαλάμῳ εὐώδεϊ κηώεντι.*
*αὐτὴ δ᾽ αὖθ᾽ Ἑλένην καλέουσ᾽ ἴε· τὴν δ᾽ ἐκίχανεν*
*πύργῳ ἐφ᾽ ὑψηλῷ, περὶ δὲ Τρωαὶ ἅλις ἦσαν.*
*χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα,*
*γρηῒ δέ μιν εἰκυῖα παλαιγενέϊ προσέειπεν,*

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εἰροκόμῳ, ἥ οἱ Λακεδαίμονι ναιεταώσῃ
ἤσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκεν·
τῇ μιν ἐεισαμένη προσεφώνεε δῖ' Ἀφροδίτη
"Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἶκόνδε νέεσθαι.
κεῖνος ὅγ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,
κάλλεΐ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
ἀνδρὶ μαχησάμενον τόνγ' ἐλθεῖν, ἀλλὰ χορόνδε
ἔρχεσθ', ἠὲ χοροῖο νέον λήγοντα καθίζειν."
Ὣς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν·
καί ῥ' ὡς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"Δαιμονίη, τί με ταῦτα λιλαίεαι ἠπεροπεύειν;
ἦ πή με προτέρω πολίων εὐναιομενάων
ἄξεις ἢ Φρυγίης, ἢ Μῃονίης ἐρατεινῆς,
εἴ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων;
οὕνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
τοὔνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης;
ἧσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου,
μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὄλυμπον,
ἀλλ' αἰεὶ περὶ κεῖνον ὀΐζυε καί ἑ φύλασσε,
εἰσόκε σ' ἢ ἄλοχον ποιήσεται, ἢ ὅγε δούλην.
κεῖσε δ' ἐγὼν οὐκ εἶμι — νεμεσσητὸν δέ κεν εἴη —
κείνου πορσυνέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω
πᾶσαι μωμήσονται· ἔχω δ' ἄχε' ἄκριτα θυμῷ."
Τὴν δὲ χολωσαμένη προσεφώνεε δῖ' Ἀφροδίτη
"μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
τὼς δέ σ' ἀπεχθήρω ὡς νῦν ἔκπαγλ' ἐφίλησα,
μέσσῳ δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὄληαι."
Ὣς ἔφατ', ἔδδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα,

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βῆ δὲ κατασχομένη ἑανῷ ἀργῆτι φαεινῷ,
σιγῇ, πάσας δὲ Τρωὰς λάθεν· ἦρχε δὲ δαίμων.
Αἱ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
ἡ δ' εἰς ὑψόροφον θάλαμον κίε δῖα γυναικῶν.
τῇ δ' ἄρα δίφρον ἑλοῦσα φιλομμειδὴς Ἀφροδίτη,
ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα·
ἔνθα καθῖζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
ὄσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ
"Ἤλυθες ἐκ πολέμου· ὡς ὤφελες αὐτόθ' ὀλέσθαι,
ἀνδρὶ δαμεὶς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.
ἦ μὲν δὴ πρίν γ' εὔχε' ἀρηϊφίλου Μενελάου
σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·
ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηΐφιλον Μενέλαον
ἐξαῦτις μαχέσασθαι ἐναντίον. ἀλλά σ' ἔγωγε
παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήῃς."
Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν
"μή με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἔνιπτε.
νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,
κεῖνον δ' αὖτις ἐγώ· παρὰ γὰρ θεοί εἰσι καὶ ἡμῖν.
ἀλλ' ἄγε δὴ φιλότητι τραπείομεν εὐνηθέντε·
οὐ γάρ πώποτέ μ' ὧδέ γ' ἔρως φρένας ἀμφεκάλυψεν,
οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
ἔπλεον ἁρπάξας ἐν ποντοπόροισι νέεσσιν,
νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότητι καὶ εὐνῇ,
ὥς σεο νῦν ἔραμαι καί με γλυκὺς ἵμερος αἱρεῖ."
Ἦ ῥα καὶ ἦρχε λέχοσδε κιών· ἅμα δ' εἵπετ' ἄκοιτις.
Τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,
Ἀτρεΐδης δ' ἀν' ὅμιλον ἐφοίτα θηρὶ ἐοικώς,
εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα.

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ἀλλ' οὔτις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
δεῖξαι Ἀλέξανδρον τότ' ἀρηϊφίλῳ Μενελάῳ.
οὐ μὲν γὰρ φιλότητί γ' ἐκεύθανον, εἴ τις ἴδοιτο·
ἶσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων
"Κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι·
νίκη μὲν δὴ φαίνετ' ἀρηϊφίλου Μενελάου·
ὑμεῖς δ' Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἥντιν' ἔοικεν,
ἥτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται."
Ὣς ἔφατ' Ἀτρείδης, ἐπὶ δ' ᾔνεον ἄλλοι Ἀχαιοί.

# ΙΛΙΑΔΟΣ Δ.

## Ὁρκίων σύγχυσις. Ἀγαμέμνονος ἐπιπώλησις.

Οἱ δὲ θεοὶ πὰρ Ζηνὶ καθήμενοι ἠγορόωντο
χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
νέκταρ ἐῳνοχόει· τοὶ δὲ χρυσέοις δεπάεσσιν
δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
αὐτίκ' ἐπειρᾶτο Κρονίδης ἐρεθιζέμεν Ἥρην
κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων
"Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
Ἥρη τ' Ἀργείη καὶ Ἀλαλκομενηῒς Ἀθήνη.
ἀλλ' ἤτοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
τέρπεσθον· τῷ δ' αὖτε φιλομμειδὴς Ἀφροδίτη
αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει,
καὶ νῦν ἐξεσάωσεν ὀϊόμενον θανέεσθαι.

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*ἀλλ' ἤτοι νίκη μὲν ἀρηϊφίλου Μενελάου·*
*ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,*
*ἢ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν*
*ὄρσομεν, ἦ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.*
*εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,*
*ἤτοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,*
*αὖτις δ' Ἀργείην Ἑλένην Μενέλαος ἄγοιτο."*
*Ὣς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη·*
*πλησίαι αἵγ' ἥσθην, κακὰ δὲ Τρώεσσι μεδέσθην.*
*ἤτοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπεν,*
*σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ᾕρει·*
*Ἥρῃ δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα*
*" Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.*
*πῶς ἐθέλεις ἅλιον θεῖναι πόνον ἠδ' ἀτέλεστον,*
*ἱδρῶ θ' ὃν ἵδρωσα μόγῳ, καμέτην δέ μοι ἵπποι*
*λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ τοῖό τε παισίν.*
*ἔρδ'· ἀτὰρ οὔ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι."*
*Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεύς*
*" δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες*
*τόσσα κακὰ ῥέζουσιν, ὅτ' ἀσπερχὲς μενεαίνεις*
*Ἰλίου ἐξαλαπάξαι ἐϋκτίμενον πτολίεθρον;*
*εἰ δὲ σύγ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ*
*ὠμὸν βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας*
*ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.*
*ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω*
*σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.*
*ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·*
*ὁππότε κεν καὶ ἐγὼ μεμαὼς πόλιν ἐξαλαπάξαι*
*τὴν ἐθέλω ὅθι τοι φίλοι ἀνέρες ἐγγεγάασιν,*
*μήτι διατρίβειν τὸν ἐμὸν χόλον, ἀλλά μ' ἐᾶσαι.*
*καὶ γὰρ ἐγὼ σοὶ δῶκα ἑκὼν ἀέκοντί γε θυμῷ*
*αἳ γὰρ ὑπ' ἠελίῳ τε καὶ οὐρανῷ ἀστερόεντι*

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ναιετάουσι πόληες ἐπιχθονίων ἀνθρώπων,
τάων μοι πέρι κῆρι τιέσκετο Ἴλιος ἱρὴ
καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο.
οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς ἐΐσης,
λοιβῆς τε κνίσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς."
Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη
"ἤτοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόληες,
Ἄργος τε Σπάρτη τε καὶ εὐρυάγυια Μυκήνη·
τὰς διαπέρσαι, ὅτ' ἄν τοι ἀπέχθωνται περὶ κῆρι·
τάων οὔτοι ἐγὼ πρόσθ' ἵσταμαι οὐδὲ μεγαίρω.
εἴπερ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι,
οὐκ ἀνύω φθονέουσ', ἐπειὴ πολὺ φέρτερός ἐσσι.
ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
καὶ γὰρ ἐγὼ θεός εἰμι, γένος δ' ἐμοὶ ἔνθεν ὅθεν σοί,
καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
ἀμφότερον, γενεῇ τε καὶ οὕνεκα σὴ παράκοιτις
κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
ἀλλ' ἤτοι μὲν ταῦθ' ὑποείξομεν ἀλλήλοισιν,
σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἕψονται θεοὶ ἄλλοι
ἀθάνατοι. σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι
ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνήν,
πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι."
Ὣς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα
"Αἶψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιούς,
πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι."
Ὣς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην,
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.
οἷον δ' ἀστέρα ἧκε Κρόνου παῖς ἀγκυλομήτεω,
ἢ ναύτῃσι τέρας ἠὲ στρατῷ εὐρέϊ λαῶν,

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λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἵενται·
τῷ εἰκυῖ' ἤϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
κὰδ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας
Τρῶάς θ' ἱπποδάμους καὶ ἐϋκνήμιδας Ἀχαιούς.
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον
"Ἦ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
ἔσσεται, ἢ φιλότητα μετ' ἀμφοτέροισι τίθησιν
Ζεύς, ὅστ' ἀνθρώπων ταμίης πολέμοιο τέτυκται."
Ὣς ἄρα τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε.
ἡ δ' ἀνδρὶ ἰκέλη Τρώων κατεδύσεθ' ὅμιλον,
Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
Πάνδαρον ἀντίθεον διζημένη, εἴ που ἐφεύροι.
εὗρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε
ἑσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
λαῶν, οἵ οἱ ἕποντο ἀπ' Αἰσήποιο ῥοάων.
ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα
"Ἦ ῥά νύ μοί τι πίθοιο, Λυκάονος υἱὲ δαΐφρον;
τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν,
πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο,
ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.
τοῦ κεν δὴ πάμπρωτα πάρ' ἀγλαὰ δῶρα φέροιο,
αἴ κεν ἴδῃ Μενέλαον Ἀρήϊον Ἀτρέος υἱὸν
σῷ βέλεϊ δμηθέντα, πυρῆς ἐπιβάντ' ἀλεγεινῆς.
ἀλλ' ἄγ' ὀΐστευσον Μενελάου κυδαλίμοιο,
εὔχεο δ' Ἀπόλλωνι Λυκηγενέϊ κλυτοτόξῳ
ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην
οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελείης."
Ὣς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφρονι πεῖθεν·
αὐτίκ' ἐσύλα τόξον ἐΰξοον ἰξάλου αἰγὸς
ἀγρίου, ὅν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας
πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῇσιν,
βεβλήκει πρὸς στῆθος· ὁ δ' ὕπτιος ἔμπεσε πέτρῃ.

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τοῦ κέρα ἐκ κεφαλῆς ἑκκαιδεκάδωρα πεφύκει·
καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων,
πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ
ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,
μὴ πρὶν ἀναΐξειαν Ἀρήϊοι υἷες Ἀχαιῶν,
πρὶν βλῆσθαι Μενέλαον Ἀρήϊον Ἀτρέος υἱόν.
αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἕλετ' ἰὸν
ἀβλῆτα πτερόεντα, μελαινέων ἕρμ' ὀδυνάων·
αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν ὀϊστόν,
εὔχετο δ' Ἀπόλλωνι Λυκηγενέϊ κλυτοτόξῳ
ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην
οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελείης.
ἕλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·
νευρὴν μὲν μαζῷ πέλασεν, τόξῳ δὲ σίδηρον.
αὐτὰρ ἐπειδὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,
λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἆλτο δ' ὀϊστὸς
ὀξυβελής, καθ' ὅμιλον ἐπιπτέσθαι μενεαίνων.

Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελείη,
ἥ τοι πρόσθε στᾶσα βέλος ἐχεπευκὲς ἄμυνεν.
ἡ δὲ τόσον μὲν ἔεργεν ἀπὸ χροός, ὡς ὅτε μήτηρ
παιδὸς ἐέργῃ μυῖαν, ὅθ' ἡδέϊ λέξεται ὕπνῳ·
αὐτὴ δ' αὖτ' ἴθυνεν ὅθι ζωστῆρος ὀχῆες
χρύσειοι σύνεχον καὶ διπλόος ἤντετο θώρηξ.
ἐν δ' ἔπεσε ζωστῆρι ἀρηρότι πικρὸς ὀϊστός·
διὰ μὲν ἂρ ζωστῆρος ἐλήλατο δαιδαλέοιο,
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο
μίτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἕρκος ἀκόντων,
ἥ οἱ πλεῖστον ἔρυτο· διαπρὸ δὲ εἴσατο καὶ τῆς.
ἀκρότατον δ' ἄρ' ὀϊστὸς ἐπέγραψε χρόα φωτός·
αὐτίκα δ' ἔρρεεν αἷμα κελαινεφὲς ἐξ ὠτειλῆς.

Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μιήνῃ
Μῃονὶς ἠὲ Κάειρα, παρήϊον ἔμμεναι ἵππων·
κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἠρήσαντο
ἱππῆες φορέειν· βασιλῆϊ δὲ κεῖται ἄγαλμα,
ἀμφότερον, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος·
τοῖοί τοι, Μενέλαε, μιάνθην αἵματι μηροὶ
εὐφυέες κνῆμαί τ' ἠδὲ σφυρὰ κάλ' ὑπένερθεν.
Ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ὡς εἶδεν μέλαν αἷμα καταρρέον ἐξ ὠτειλῆς·
ῥίγησεν δὲ καὶ αὐτὸς ἀρηΐφιλος Μενέλαος.
ὡς δὲ ἴδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,
ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι·
"Φίλε κασίγνητε, θάνατόν νύ τοι ὅρκι' ἔταμνον,
οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,
ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὅρκια πιστὰ πάτησαν.
οὐ μέν πως ἅλιον πέλει ὅρκιον αἷμά τε ἀρνῶν
σπονδαί τ' ἄκρητοι καὶ δεξιαί, ᾗς ἐπέπιθμεν.
εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν,
ἔκ τε καὶ ὀψὲ τελεῖ, σύν τε μεγάλῳ ἀπέτισαν,
σὺν σφῇσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
ἔσσεται ἦμαρ ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο,
Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
αὐτὸς ἐπισσείῃσιν ἐρεμνὴν αἰγίδα πᾶσιν
τῆσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
ἀλλά μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
αἴ κε θάνῃς καὶ πότμον ἀναπλήσῃς βιότοιο.
καί κεν ἐλέγχιστος πολυδίψιον Ἄργος ἱκοίμην·
αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης·

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καδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιμεν
Ἀργείην Ἑλένην· σέο δ' ὀστέα πύσει ἄρουρα
κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ.
καί κέ τις ὧδ' ἐρέει Τρώων ὑπερηνορεόντων
τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο
'αἴθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
ὡς καὶ νῦν ἅλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
καὶ δὴ ἔβη οἶκόνδε φίλην ἐς πατρίδα γαῖαν
σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.'
ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών."
Τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος
"θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
οὐκ ἐν καιρίῳ ὀξὺ πάγη βέλος, ἀλλὰ πάροιθεν
εἰρύσατο ζωστήρ τε παναίολος ἠδ' ὑπένερθεν
ζῶμά τε καὶ μίτρη, τὴν χαλκῆες κάμον ἄνδρες."
Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
"αἲ γὰρ δὴ οὕτως εἴη, φίλος ὦ Μενέλαε·
ἕλκος δ' ἰητὴρ ἐπιμάσσεται ἠδ' ἐπιθήσει
φάρμαχ', ἅ κεν παύσῃσι μελαινάων ὀδυνάων."
Ἦ καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα
"Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
φῶτ' Ἀσκληπιοῦ υἱὸν, ἀμύμονος ἰητῆρος,
ὄφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν,
ὅν τις ὀϊστεύσας ἔβαλεν, τόξων εὖ εἰδὼς,
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος."
Ὣς ἔφατ', οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,
βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
παπταίνων ἥρωα Μαχάονα. τὸν δ' ἐνόησεν
ἑσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
λαῶν, οἵ οἱ ἕποντο Τρίκης ἐξ ἱπποβότοιο.
ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα
"Ὄρσ', Ἀσκληπιάδη, καλέει κρείων Ἀγαμέμνων,

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ὄφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν,
ὅν τις ὀϊστεύσας ἔβαλεν, τόξων εὖ εἰδὼς,
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος."
Ὣς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν·
βὰν δ' ἰέναι καθ' ὅμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
ἀλλ' ὅτε δή ῥ' ἵκανον ὅθι ξανθὸς Μενέλαος
βλήμενος ἦν—περὶ δ' αὐτὸν ἀγηγέραθ' ὅσσοι ἄριστοι
κυκλόσ', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φὼς—
αὐτίκα δ' ἐκ ζωστῆρος ἀρηρότος ἕλκεν ὀϊστόν·
τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.
λῦσε δέ οἱ ζωστῆρα παναίολον ἠδ' ὑπένερθεν
ζῶμά τε καὶ μίτρην, τὴν χαλκῆες κάμον ἄνδρες.
αὐτὰρ ἐπεὶ ἴδεν ἕλκος, ὅθ' ἔμπεσε πικρὸς ὀϊστὸς,
αἷμ' ἐκμυζήσας ἐπ' ἄρ' ἤπια φάρμακα εἰδὼς
πάσσε, τά οἵ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.
Ὄφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον,
τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.
Ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν.
ἵππους μὲν γὰρ ἔασε καὶ ἅρματα ποικίλα χαλκῷ·
καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας
Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραΐδαο·
τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὁππότε κέν μιν
γυῖα λάβῃ κάματος, πολέας διὰ κοιρανέοντα·
αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν·
καί ῥ' οὓς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν
"Ἀργεῖοι, μήπω τι μεθίετε θούριδος ἀλκῆς·
οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσετ' ἀρωγὸς,
ἀλλ' οἵπερ πρότεροι ὑπὲρ ὅρκια δηλήσαντο,

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*τῶν ἤτοι αὐτῶν τέρενα χρόα γῦπες ἔδονται*
*ἡμεῖς αὖτ' ἀλόχους τε φίλας καὶ νήπια τέκνα*
*ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἕλωμεν."*
*Οὕστινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο,*
*τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν*
*"Ἀργεῖοι ἰόμωροι, ἐλεγχέες, οὔ νυ σέβεσθε;*
*τίφθ' οὕτως ἕστητε τεθηπότες ἠΰτε νεβροὶ,*
*αἵτ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,*
*ἑστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή·*
*ὣς ὑμεῖς ἕστητε τεθηπότες οὐδὲ μάχεσθε.*
*ἦ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες*
*εἰρύατ' εὔπρυμνοι, πολιῆς ἐπὶ θινὶ θαλάσσης,*
*ὄφρα ἴδητ' αἴ κ' ὔμμιν ὑπέρσχῃ χεῖρα Κρονίων;"*
*Ὣς ὅγε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν·*
*ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.*
*οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσσοντο·*
*Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συῒ εἴκελος ἀλκὴν,*
*Μηριόνης δ' ἄρα οἱ πυμάτας ὤτρυνε φάλαγγας.*
*τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων,*
*αὐτίκα δ' Ἰδομενῆα προσηύδα μειλιχίοισιν*
*"Ἰδομενεῦ, περὶ μέν σε τίω Δαναῶν ταχυπώλων*
*ἠμὲν ἐνὶ πτολέμῳ ἠδ' ἀλλοίῳ ἐπὶ ἔργῳ*
*ἠδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἴθοπα οἶνον*
*Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται.*
*εἴπερ γάρ τ' ἄλλοι γε καρηκομόωντες Ἀχαιοὶ*
*δαιτρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ*
*ἕστηχ', ὥσπερ ἐμοὶ, πιέειν, ὅτε θυμὸς ἀνώγοι.*
*ἀλλ' ὄρσευ πόλεμόνδ', οἷος πάρος εὔχεαι εἶναι."*
*Τὸν δ' αὖτ' Ἰδομενεὺς, Κρητῶν ἀγὸς, ἀντίον ηὔδα*
*"Ἀτρείδη, μάλα μέν τοι ἐγὼν ἐρίηρος ἑταῖρος*
*ἔσσομαι, ὡς τὸ πρῶτον ὑπέστην καὶ κατένευσα·*
*ἀλλ' ἄλλους ὄτρυνε καρηκομόωντας Ἀχαιοὺς,*

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ὄφρα τάχιστα μαχώμεθ᾽, ἐπεὶ σύν γ᾽ ὅρκι᾽ ἔχευαν
Τρῶες· τοῖσιν δ᾽ αὖ θάνατος καὶ κήδε᾽ ὀπίσσω
ἔσσετ᾽, ἐπεὶ πρότεροι ὑπὲρ ὅρκια δηλήσαντο."
    Ὣς ἔφατ᾽, Ἀτρεΐδης δὲ παρῴχετο γηθόσυνος κῆρ.
ἦλθε δ᾽ ἐπ᾽ Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
τὼ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἵπετο πεζῶν.
ὡς δ᾽ ὅτ᾽ ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ
ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
τῷ δέ τ᾽ ἄνευθεν ἐόντι μελάντερον ἠΰτε πίσσα
φαίνετ᾽ ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν,
ῥίγησέν τε ἰδὼν ὑπό τε σπέος ἤλασε μῆλα·
τοῖαι ἅμ᾽ Αἰάντεσσι διοτρεφέων αἰζηῶν
δήϊον ἐς πόλεμον πυκιναὶ κίνυντο φάλαγγες
κυάνεαι, σάκεσίν τε καὶ ἔγχεσι πεφρικυῖαι.
καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα
    "Αἴαντ᾽, Ἀργείων ἡγήτορε χαλκοχιτώνων,
σφῶϊ μέν—οὐ γὰρ ἔοικ᾽ ὀτρυνέμεν—οὔτι κελεύω·
αὐτὼ γὰρ μάλα λαὸν ἀνώγετον ἶφι μάχεσθαι.
αἲ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
τῷ κε τάχ᾽ ἠμύσειε πόλις Πριάμοιο ἄνακτος,
χερσὶν ὑφ᾽ ἡμετέρῃσιν ἁλοῦσά τε περθομένη τε."
    Ὣς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ᾽ ἄλλους·
ἔνθ᾽ ὅγε Νέστορ᾽ ἔτετμε, λιγὺν Πυλίων ἀγορητήν,
οὓς ἑτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,
ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε
Αἵμονά τε κρείοντα Βίαντά τε, ποιμένα λαῶν.
ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν
πεζοὺς δ᾽ ἐξόπιθε στῆσεν πολέας τε καὶ ἐσθλούς,
ἕρκος ἔμεν πολέμοιο· κακοὺς δ᾽ ἐς μέσσον ἔλασσεν,
ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι.

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ἱππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
σφοὺς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ·
"Μηδέ τις ἱπποσύνῃ τε καὶ ἠνορέηφι πεποιθὼς
οἶος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
μηδ' ἀναχωρείτω· ἀλαπαδνότεροι γὰρ ἔσεσθε.
ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἅρμαθ' ἵκηται,
ἔγχει ὀρεξάσθω, ἐπειὴ πολὺ φέρτερον οὕτως.
ὧδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,
τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες."
Ὣς ὁ γέρων ὤτρυνε πάλαι πολέμων εὖ εἰδώς.
καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"Ὦ γέρον, εἴθ', ὡς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
ὥς τοι γούναθ' ἕποιτο, βίη δέ τοι ἔμπεδος εἴη.
ἀλλά σε γῆρας τείρει ὁμοΐιον· ὡς ὄφελέν τις
ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι."
Τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ
"Ἀτρείδη, μάλα μέν κεν ἐγὼν ἐθέλοιμι καὶ αὐτὸς
ὣς ἔμεν ὡς ὅτε δῖον Ἐρευθαλίωνα κατέκταν.
ἀλλ' οὔ πως ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν·
εἰ τότε κοῦρος ἔα, νῦν αὖτέ με γῆρας ὀπάζει.
ἀλλὰ καὶ ὣς ἱππεῦσι μετέσσομαι ἠδὲ κελεύσω
βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
αἰχμὰς δ' αἰχμάσσουσι νεώτεροι, οἵπερ ἐμεῖο
ὁπλότεροι γεγάασι πεποίθασίν τε βίηφιν."
Ὣς ἔφατ', Ἀτρείδης δὲ παρῴχετο γηθόσυνος κῆρ.
εὗρ' υἱὸν Πετεῶο Μενεσθῆα πλήξιππον
ἑσταότ'· ἀμφὶ δ' Ἀθηναῖοι, μήστωρες ἀϋτῆς·
αὐτὰρ ὁ πλησίον ἑστήκει πολύμητις Ὀδυσσεύς,
πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ
ἕστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς ἀϋτῆς,
ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες

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Τρώων ἱπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες
ἕστασαν, ὁππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
Τρώων ὁρμήσειε καὶ ἄρξειαν πολέμοιο.
τοὺς δὲ ἰδὼν νεικεσσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα
"Ὦ υἱὲ Πετεῶο, διοτρεφέος βασιλῆος,
καὶ σὺ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους;
σφῶϊν μέν τ' ἐπέοικε μετὰ πρώτοισιν ἐόντας
ἑστάμεν ἠδὲ μάχης καυστείρης ἀντιβολῆσαι.
πρώτω γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,
ὁππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἠδὲ κύπελλα
οἴνου πινέμεναι μελιηδέος, ὄφρ' ἐθέλητον·
νῦν δὲ φίλως χ' ὁρόῳτε καὶ εἰ δέκα πύργοι Ἀχαιῶν
ὑμείων προπάροιθε μαχοίατο νηλέϊ χαλκῷ."
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς
"Ἀτρείδη, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
πῶς δὴ φῂς πολέμοιο μεθιέμεν; ὁππότ' Ἀχαιοὶ
Τρωσὶν ἐφ' ἱπποδάμοισιν ἐγείρομεν ὀξὺν Ἄρηα,
ὄψεαι, ἢν ἐθέλῃσθα, καὶ αἴ κέν τοι τὰ μεμήλῃ,
Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
Τρώων ἱπποδάμων· σὺ δὲ ταῦτ' ἀνεμώλια βάζεις."
Τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
ὡς γνῶ χωομένοιο· πάλιν δ' ὅγε λάζετο μῦθον
"Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὔτε σε νεικείω περιώσιον οὔτε κελεύω·
οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν
ἤπια δήνεα οἶδε· τὰ γὰρ φρονέεις ἅ τ' ἐγώ περ.
ἀλλ' ἴθι—ταῦτα δ' ὄπισθεν ἀρεσσόμεθ'—εἴ τι κακὸν νῦν

εἴρηται, τὰ δὲ πάντα θεοὶ μεταμώνια θεῖεν."
"Ὣς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
εὗρε δὲ Τυδέος υἱὸν, ὑπέρθυμον Διομήδεα,
ἑσταότ' ἔν θ' ἵπποισι καὶ ἅρμασι κολλητοῖσιν·
πὰρ δέ οἱ ἑστήκει Σθένελος, Καπανήϊος υἱός.
καὶ τὸν μὲν νείκεσσεν ἰδὼν κρείων Ἀγαμέμνων,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα
"Ὤ μοι, Τυδέος υἱὲ δαΐφρονος ἱπποδάμοιο,
τί πτώσσεις, τί δ' ὀπιπτεύεις πολέμοιο γεφύρας;
οὐ μὲν Τυδέϊ γ' ὧδε φίλον πτωσκαζέμεν ἦεν,
ἀλλὰ πολὺ πρὸ φίλων ἑτάρων δηΐοισι μάχεσθαι,
ὡς φάσαν οἵ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε
ἤντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι.
ἤτοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκήνας
ξεῖνος ἅμ' ἀντιθέῳ Πολυνείκεϊ, λαὸν ἀγείρων.
οἵ ῥα τότ' ἐστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης·
καί ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.
οἱ δ' ἔθελον δόμεναι καὶ ἐπῄνεον ὡς ἐκέλευον·
ἀλλὰ Ζεὺς ἔτρεψε παραίσια σήματα φαίνων.
οἱ δ' ἐπεὶ οὖν ᾤχοντ' ἠδὲ πρὸ ὁδοῦ ἐγένοντο,
Ἀσωπὸν δ' ἵκοντο βαθύσχοινον λεχεποίην,
ἔνθ' αὖτ' ἀγγελίην ἐπὶ Τυδῆ στεῖλαν Ἀχαιοί.
αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας
δαινυμένους κατὰ δῶμα βίης Ἐτεοκληείης.
ἔνθ' οὐδὲ, ξεῖνός περ ἐὼν, ἱππηλάτα Τυδεὺς
τάρβει, μοῦνος ἐὼν πολέσιν μετὰ Καδμείοισιν,
ἀλλ' ὅγ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
ῥηϊδίως· τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη.
οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,
ἂψ ἄρ' ἀνερχομένῳ πυκινὸν λόχον εἷσαν ἄγοντες,
κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,
Μαίων Αἱμονίδης, ἐπιείκελος ἀθανάτοισιν,

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υἱός τ' Αὐτοφόνοιο, μενεπτόλεμος Πολυφόντης.
Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκεν·
πάντας ἔπεφν' ἕνα δ' οἶον ἵει οἶκόνδε νέεσθαι·
Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
γείνατο εἷο χέρηα μάχῃ, ἀγορῇ δέ τ' ἀμείνω."
Ὣς φάτο, τὸν δ' οὔτι προσέφη κρατερὸς Διομήδης,
αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο.
τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο
"Ἀτρεΐδη, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν.
ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι·
ἡμεῖς καὶ Θήβης ἕδος εἵλομεν ἑπταπύλοιο,
παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τεῖχος Ἄρειον,
πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·
κεῖνοι δὲ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο.
τῷ μή μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ."
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης
"τέττα, σιωπῇ ἧσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.
οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
ὀτρύνοντι μάχεσθαι ἐϋκνήμιδας Ἀχαιούς·
τούτῳ μὲν γὰρ κῦδος ἅμ' ἕψεται, εἴ κεν Ἀχαιοὶ
Τρῶας δῃώσωσιν ἕλωσί τε Ἴλιον ἱρήν,
τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δῃωθέντων.
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς."
Ἦ ῥα καὶ ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε·
δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσιν ἄνακτος
ὀρνυμένου· ὑπό κεν ταλασίφρονά περ δέος εἷλεν.
Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχέϊ κῦμα θαλάσσης
ὄρνυτ' ἐπασσύτερον Ζεφύρου ὕπο κινήσαντος·
πόντῳ μὲν τὰ πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας

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κυρτὸν ἐὸν κορυφοῦται, ἀποπτύει δ' ἁλὸς ἄχνην·
ὣς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
νωλεμέως πόλεμόνδε. κέλευε δὲ οἷσιν ἕκαστος
ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν—οὐδέ κε φαίης
τόσσον λαὸν ἕπεσθαι ἔχοντ' ἐν στήθεσιν αὐδήν—
σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσιν
τεύχεα ποικίλ' ἔλαμπε, τὰ εἱμένοι ἐστιχόωντο.
Τρῶες δ', ὥστ' ὄϊες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
μυρίαι ἑστήκασιν ἀμελγόμεναι γάλα λευκόν,
ἀζηχὲς μεμακυῖαι, ἀκούουσαι ὄπα ἀρνῶν,
ὣς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει·
οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.
ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη
Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις, ἄμοτον μεμαυῖα,
Ἄρεος ἀνδροφόνοιο κασιγνήτη ἑτάρη τε,
ἥτ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
ἥ σφιν καὶ τότε νεῖκος ὁμοίϊον ἔμβαλε μέσσῳ
ἐρχομένη καθ' ὅμιλον, ὀφέλλουσα στόνον ἀνδρῶν.

Οἱ δ' ὅτε δή ῥ' ἐς χῶρον ἕνα ξυνιόντες ἵκοντο,
σύν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
ἔπληντ' ἀλλήλῃσι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
ἔνθα δ' ἅμ' οἰμωγή τε καὶ εὐχωλὴ πέλεν ἀνδρῶν
ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
ὡς δ' ὅτε χείμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
κρουνῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης·
τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν·
ὣς τῶν μισγομένων γένετο ἰαχή τε πόνος τε."

Πρῶτος δ' Ἀντίλοχος Τρώων ἕλεν ἄνδρα κορυστὴν

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ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψεν,
ἤριπε δ', ὡς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.
τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων·
ἕλκε δ' ὑπὲκ βελέων, λελιημένος ὄφρα τάχιστα
τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὁρμή.
νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάθυμος Ἀγήνωρ,
πλευρὰ, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
οὔτησε ξυστῷ χαλκήρεϊ, λῦσε δὲ γυῖα.
ὣς τὸν μὲν λίπε θυμὸς, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη
ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὣς
ἀλλήλοις ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.
    Ἔνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
ἠΐθεον θαλερὸν, Σιμοείσιον, ὅν ποτε μήτηρ
Ἴδηθεν κατιοῦσα παρ' ὄχθῃσιν Σιμόεντος
γείνατ', ἐπεί ῥα τοκεῦσιν ἅμ' ἕσπετο μῆλα ἰδέσθαι·
τοὔνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν
θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
πρῶτον γάρ μιν ἰόντα βάλε στῆθος παρὰ μαζὸν
δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
ἦλθεν. ὁ δ' ἐν κονίῃσι χαμαὶ πέσεν, αἴγειρος ὣς,
ἥ ῥά τ' ἐν εἰαμενῇ ἕλεος μεγάλοιο πεφύκῃ
λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν·
τὴν μέν θ' ἁρματοπηγὸς ἀνὴρ αἴθωνι σιδήρῳ
ἐξέταμ', ὄφρα ἴτυν κάμψῃ περικαλλέϊ δίφρῳ·
ἡ μέν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας.
τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
Αἴας διογενής. τοῦ δ' Ἄντιφος αἰολοθώρηξ

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Πριαμίδης καθ' ὅμιλον ἀκόντισεν ὀξέϊ δουρί.
τοῦ μὲν ἅμαρθ', ὁ δὲ Λεῦκον, Ὀδυσσέος ἐσθλὸν ἑταῖρον,
βεβλήκει βουβῶνα, νέκυν ἑτέρωσ' ἐρύοντα·
ἤριπε δ' ἀμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
τοῦ δ' Ὀδυσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,
βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ
ἀμφὶ ἓ παπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο
ἀνδρὸς ἀκοντίσσαντος. ὁ δ' οὐχ ἅλιον βέλος ἧκεν,
ἀλλ' υἱὸν Πριάμοιο νόθον βάλε Δημοκόωντα,
ὅς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκειάων.
τόν ῥ' Ὀδυσεὺς ἑτάροιο χολωσάμενος βάλε δουρὶ
κόρσην· ἡ δ' ἑτέροιο διὰ κροτάφοιο πέρησεν
αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψεν.
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
χώρησαν δ' ὑπό τε πρόμαχοι καὶ φαίδιμος Ἕκτωρ·
Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
ἴθυσαν δὲ πολὺ προτέρω. νεμέσησε δ' Ἀπόλλων
Περγάμου ἐκ κατιδών, Τρώεσσι δὲ κέκλετ' ἀΰσας
"Ὄρνυσθ', ἱππόδαμοι Τρῶες, μηδ' εἴκετε χάρμης
Ἀργείοις, ἐπεὶ οὔ σφι λίθος χρὼς οὐδὲ σίδηρος,
χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
οὐ μὰν οὐδ' Ἀχιλεύς, Θέτιδος παῖς ἠϋκόμοιο,
μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει."
Ὣς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
ὦρσε Διὸς θυγάτηρ κυδίστη Τριτογένεια,
ἐρχομένη καθ' ὅμιλον, ὅθι μεθιέντας ἴδοιτο.
Ἔνθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδησεν.
χερμαδίῳ γὰρ βλῆτο παρὰ σφυρὸν ὀκριόεντι
κνήμην δεξιτερήν· βάλε δὲ Θρῃκῶν ἀγὸς ἀνδρῶν,
Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει.
ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδὴς

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ἄχρις ἀπηλοίησεν· ὁ δ' ὕπτιος ἐν κονίῃσιν
κάππεσεν, ἄμφω χεῖρε φίλοις ἑτάροισι πετάσσας,
θυμὸν ἀποπνείων. ὁ δ' ἐπέδραμεν ὅς ῥ' ἔβαλέν περ,
Πείροος· οὖτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὄσσε κάλυψεν.
Τὸν δὲ Θόας Αἰτωλὸς ἐπεσσύμενον βάλε δουρὶ
στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός.
ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξὺ,
τῷ ὅγε γαστέρα τύψε μέσην, ἐκ δ' αἴνυτο θυμόν.
τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἑταῖροι
Θρήϊκες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
οἵ ἑ, μέγαν περ ἐόντα καὶ ἴφθιμον καὶ ἀγαυὸν,
ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.
ὣς τώγ' ἐν κονίῃσι παρ' ἀλλήλοισι τετάσθην,
ἤτοι ὁ μὲν Θρῃκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων,
ἡγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.
Ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθὼν,
ὅστις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξέϊ χαλκῷ
δινεύοι κατὰ μέσσον, ἄγοι δέ ἑ Παλλὰς Ἀθήνη
χειρὸς ἑλοῦσ', αὐτὰρ βελέων ἀπερύκοι ἐρωήν·
πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἤματι κείνῳ
πρηνέες ἐν κονίῃσι παρ' ἀλλήλοισι τέταντο.

## ΙΛΙΑΔΟΣ Ε.

### Διομήδους ἀριστεία.

Ἔνθ' αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη
δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν

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*Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.*
*δαῖέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,*
*ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅστε μάλιστα*
*λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο·*
*τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων,*
*ὦρσε δέ μιν κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο.*
*Ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,*
*ἱρεὺς Ἡφαίστοιο· δύω δέ οἱ υἱέες ἤστην,*
*Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.*
*τώ οἱ ἀποκρινθέντε ἐναντίω ὁρμηθήτην·*
*τὼ μὲν ἀφ' ἵπποιιν, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.*
*οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,*
*Φηγεύς ῥα πρότερος προΐει δολιχόσκιον ἔγχος·*
*Τυδείδεω δ' ὑπὲρ ὦμον ἀριστερὸν ἤλυθ' ἀκωκὴ*
*ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρνυτο χαλκῷ*
*Τυδείδης· τοῦ δ' οὐχ ἅλιον βέλος ἔκφυγε χειρὸς*
*ἀλλ' ἔβαλε στῆθος μεταμάζιον, ὦσε δ' ἀφ' ἵππων.*
*Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον,*
*οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·*
*οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,*
*ἀλλ' Ἥφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,*
*ὡς δή οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἴη.*
*ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς*
*δῶκεν ἑταίροισιν κατάγειν κοίλας ἐπὶ νῆας.*
*Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἷε Δάρητος*
*τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφιν,*
*πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη*
*χειρὸς ἑλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἄρηα*
*"Ἆρες Ἄρες βροτολοιγὲ, μιαιφόνε, τειχεσιπλῆτα,*
*οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς*
*μάρνασθ', ὁπποτέροισι πατὴρ Ζεὺς κῦδος ὀρέξῃ,*
*νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν;"*

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Ὣς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἄρηα.
τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἠϊόεντι Σκαμάνδρῳ,
Τρῶας δ' ἔκλιναν Δαναοί· ἕλε δ' ἄνδρα ἕκαστος
ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
ἀρχὸν Ἁλιζώνων, Ὀδίον μέγαν, ἔκβαλε δίφρου·
πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν
ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μῄονος υἱὸν
Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.
τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχεϊ μακρῷ
νύξ' ἵππων ἐπιβησόμενον, κατὰ δεξιὸν ὦμον·
ἤριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἷλεν.
Τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες·
υἱὸν δὲ Στροφίοιο Σκαμάνδριον, αἵμονα θήρης,
Ἀτρείδης Μενέλαος ἕλ' ἔγχεϊ ὀξυόεντι,
ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἄρτεμις αὐτὴ
βάλλειν ἄγρια πάντα, τάτε τρέφει οὔρεσιν ὕλη.
ἀλλ' οὔ οἱ τότε γε χραῖσμ' Ἄρτεμις ἰοχέαιρα,
οὐδὲ ἑκηβολίαι, ᾗσιν τὸ πρίν γ' ἐκέκαστο·
ἀλλά μιν Ἀτρείδης δουρικλειτὸς Μενέλαος,
πρόσθεν ἕθεν φεύγοντα, μετάφρενον οὔτασε δουρὶ
ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
ἤριπε δὲ πρηνής, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱὸν
Ἁρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα
τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
ὃς καὶ Ἀλεξάνδρῳ τεκτήνατο νῆας ἐΐσας
ἀρχεκάκους, αἳ πᾶσι κακὸν Τρώεσσι γένοντο
οἷ τ' αὐτῷ, ἐπεὶ οὔτι θεῶν ἐκ θέσφατα ᾔδη.
τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων,
βεβλήκει γλουτὸν κατὰ δεξιόν· ἡ δὲ διαπρὸ

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ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκή.
γνὺξ δ' ἔριπ' οἰμώξας, θάνατος δέ μιν ἀμφεκάλυψεν.
Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱὸν,
ὅς ῥα νόθος μὲν ἔην, πύκα δ' ἔτρεφε δῖα Θεανὼ,
ἶσα φίλοισι τέκεσσι, χαριζομένη πόσεϊ ᾧ.
τὸν μὲν Φυλεΐδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξέϊ δουρί·
ἀντικρὺ δ' ἀν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.
ἤριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἕλε χαλκὸν ὀδοῦσιν.
Εὐρύπυλος δ' Εὐαιμονίδης Ὑψήνορα δῖον,
υἱὸν ὑπερθύμου Δολοπίονος, ὅς ῥα Σκαμάνδρου
ἀρητὴρ ἐτέτυκτο, θεὸς δ' ὣς τίετο δήμῳ,
τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱὸς,
πρόσθεν ἕθεν φεύγοντα, μεταδρομάδην ἔλασ' ὦμον
φασγάνῳ ἀΐξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
αἱματόεσσα δὲ χεὶρ πεδίῳ πέσε· τὸν δὲ κατ' ὄσσε
ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.
Ὣς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
Τυδεΐδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη,
ἠὲ μετὰ Τρώεσσιν ὁμιλέοι ἢ μετ' Ἀχαιοῖς.
θῦνε γὰρ ἂμ πεδίον ποταμῷ πλήθοντι ἐοικὼς
χειμάρρῳ, ὅστ' ὦκα ῥέων ἐκέδασσε γεφύρας·
τὸν δ' οὔτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,
οὔτ' ἄρα ἕρκεα ἴσχει ἀλωάων ἐριθηλέων,
ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·
πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν.
ὣς ὑπὸ Τυδεΐδῃ πυκιναὶ κλονέοντο φάλαγγες
Τρώων, οὐδ' ἄρα μιν μίμνον, πολέες περ ἐόντες.
Τὸν δ' ὡς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς
θύνοντ' ἂμ πεδίον, πρὸ ἕθεν κλονέοντα φάλαγγας,
αἶψ' ἐπὶ Τυδεΐδῃ ἐτιταίνετο καμπύλα τόξα,
καὶ βάλ' ἐπαΐσσοντα, τυχὼν κατὰ δεξιὸν ὦμον,

*θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς ὀϊστὸς,*
*ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ.*
*τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός*
*"Ὄρνυσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·*
*βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἕ φημι*
*δήθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με*
*ὦρσεν ἄναξ, Διὸς υἱὸς, ἀπορνύμενον Λυκίηθεν."*
*Ὣς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,*
*ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιιν καὶ ὄχεσφιν*
*ἔστη, καὶ Σθένελον προσέφη, Καπανήϊον υἱόν*
*"Ὄρσο, πέπον Καπανηϊάδη, καταβήσεο δίφρου,*
*ὄφρα μοι ἐξ ὤμοιο ἐρύσσῃς πικρὸν ὀϊστόν."*
*Ὣς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἆλτο χαμᾶζε,*
*πὰρ δὲ στὰς βέλος ὠκὺ διαμπερὲς ἐξέρυσ' ὤμου·*
*αἷμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.*
*δὴ τότ' ἔπειτ' ἠρᾶτο βοὴν ἀγαθὸς Διομήδης*
*"Κλῦθί μευ, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,*
*εἴποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης*
*δηΐῳ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φῖλαι, Ἀθήνη·*
*δὸς δέ τέ μ' ἄνδρα ἑλεῖν καὶ ἐς ὁρμὴν ἔγχεος ἐλθεῖν,*
*ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μέ φησιν*
*δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἠελίοιο."*
*Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,*
*γυῖα δ' ἔθηκεν ἐλαφρὰ, πόδας καὶ χεῖρας ὕπερθεν·*
*ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα*
*"Θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·*
*ἐν γάρ τοι στήθεσσι μένος πατρώϊον ἧκα*
*ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἱππότα Τυδεύς·*
*ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἕλον, ἣ πρὶν ἐπῆεν,*
*ὄφρ' εὖ γιγνώσκῃς ἠμὲν θεὸν ἠδὲ καὶ ἄνδρα.*
*τῷ νῦν, αἴ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,*
*μήτι σύγ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι*

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τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
ἔλθῃσ' ἐς πόλεμον, τήνγ' οὐτάμεν ὀξέϊ χαλκῷ."
Ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
Τυδείδης δ' ἐξαῦτις ἰὼν προμάχοισιν ἐμίχθη·
καὶ, πρίν περ θυμῷ μεμαὼς Τρώεσσι μάχεσθαι,
δὴ τότε μιν τρὶς τόσσον ἕλεν μένος, ὥστε λέοντα,
ὅν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀΐεσσιν
χραύσῃ μέν τ' αὐλῆς ὑπεράλμενον οὐδὲ δαμάσσῃ·
τοῦ μέν τε σθένος ὦρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρῆμα φοβεῖται·
αἱ μέν τ' ἀγχιστῖναι ἐπ' ἀλλήλῃσι κέχυνται,
αὐτὰρ ὁ ἐμμεμαὼς βαθέης ἐξάλλεται αὐλῆς·
ὣς μεμαὼς Τρώεσσι μίγη κρατερὸς Διομήδης.
Ἔνθ' ἕλεν Ἀστύνοον καὶ Ὑπείρονα, ποιμένα λαῶν,
τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκήρεϊ δουρὶ,
τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὦμον
πλῆξ', ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἠδ' ἀπὸ νώτου.
τοὺς μὲν ἔασ', ὁ δ' Ἄβαντα μετῴχετο καὶ Πολύειδον,
υἱέας Εὐρυδάμαντος, ὀνειροπόλοιο γέροντος,
τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους,
ἀλλά σφεας κρατερὸς Διομήδης ἐξενάριξεν.
βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε, Φαίνοπος υἷε,
ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ,
υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
ἔνθ' ὅγε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυτο θυμὸν
ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
λεῖπ', ἐπεὶ οὐ ζώοντε μάχης ἒκ νοστήσαντε
δέξατο· χηρωσταὶ δὲ διὰ κτῆσιν δατέοντο.
Ἔνθ' υἷας Πριάμοιο δύω λάβε Δαρδανίδαο,
εἰν ἑνὶ δίφρῳ ἐόντας, Ἐχέμμονά τε Χρομίον τε.
ὡς δὲ λέων ἐν βουσὶ θορὼν ἐξ αὐχένα ἄξῃ
πόρτιος ἠὲ βοὸς, ξύλοχον κάτα βοσκομενάων,

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ὣς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
ἵππους δ' οἷς ἑτάροισι δίδου μετὰ νῆας ἐλαύνειν.
Τὸν δ' ἴδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,
βῆ δ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
εὗρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,
στῆ δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ηὔδα
"Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες ὀϊστοὶ
καὶ κλέος; ᾧ οὔτις τοι ἐρίζεται ἐνθάδε γ' ἀνὴρ,
οὐδέ τις ἐν Λυκίῃ σέο γ' εὔχεται εἶναι ἀμείνων.
ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχὼν,
ὅστις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργεν
Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
εἰ μή τις θεός ἐστι κοτεσσάμενος Τρώεσσιν,
ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἔπι μῆνις."
Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός
"Αἰνεία, Τρώων βουληφόρε χαλκοχιτώνων,
Τυδεΐδῃ μιν ἔγωγε δαΐφρονι πάντα ἐΐσκω,
ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεός ἐστιν.
εἰ δ' ὅγ' ἀνὴρ ὅν φημι, δαΐφρων Τυδέος υἱὸς,
οὐχ ὅγ' ἄνευθε θεοῦ τάδε μαίνεται, ἀλλά τις ἄγχι
ἕστηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὤμους,
ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
ἤδη γάρ οἱ ἐφῆκα βέλος, καί μιν βάλον ὦμον
δεξιὸν, ἀντικρὺ διὰ θώρηκος γυάλοιο·
καί μιν ἔγωγ' ἐφάμην 'Αϊδωνῆϊ προϊάψειν,
ἔμπης δ' οὐκ ἐδάμασσα· θεός νύ τίς ἐστι κοτήεις.
ἵπποι δ' οὐ παρέασι καὶ ἅρματα, τῶν κ' ἐπιβαίην·
ἀλλά που ἐν μεγάροισι Λυκάονος ἕνδεκα δίφροι
καλοὶ πρωτοπαγεῖς νεοτευχέες· ἀμφὶ δὲ πέπλοι

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πέπτανται· παρὰ δέ σφιν ἑκάστῳ δίζυγες ἵπποι
ἑστᾶσι, κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
ἦ μέν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
ἐρχομένῳ ἐπέτελλε δόμοις ἔνι ποιητοῖσιν·
ἵπποισίν μ' ἐκέλευε καὶ ἅρμασιν ἐμβεβαῶτα
ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας·
ἀλλ' ἐγὼ οὐ πιθόμην—ἦ τ' ἂν πολὺ κέρδιον ἦεν—
ἵππων φειδόμενος, μή μοι δευοίατο φορβῆς
ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
ὣς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν.
ἤδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέροιιν
ἀτρεκὲς αἷμ' ἔσσευα βαλὼν, ἤγειρα δὲ μᾶλλον.
τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
ἤματι τῷ ἑλόμην ὅτε Ἴλιον εἰς ἐρατεινὴν
ἡγεόμην Τρώεσσι, φέρων χάριν Ἕκτορι δίῳ.
εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσιν
πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφὲς μέγα δῶμα,
αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φὼς,
εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην
χερσὶ διακλάσσας· ἀνεμώλια γάρ μοι ὀπηδεῖ."
Τὸν δ' αὖτ' Αἰνείας, Τρώων ἀγὸς, ἀντίον ηὔδα
"μὴ δ' οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
πρίν γ' ἐπὶ νὼ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι.
ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδηαι
οἷοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο
κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἠδὲ φέβεσθαι·
τὼ καὶ νῶϊ πόλινδε σαώσετον, εἴπερ ἂν αὖτε
Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ
ἀλλ' ἄγε νῦν μάστιγα καὶ ἡνία σιγαλόεντα

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δέξαι, ἐγὼ δ' ἵππων ἐπιβήσομαι, ὄφρα μάχωμαι
ἠὲ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι."
Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός
" Αἰνεία, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεὼ ἵππω·
μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἅρμα
οἴσετον, εἴπερ ἂν αὖτε φεβώμεθα Τυδέος υἱόν.
μὴ τὼ μὲν δείσαντε ματήσετον, οὐδ' ἐθέλητον
ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,
νῶϊ δ' ἐπαΐξας μεγαθύμου Τυδέος υἱὸς
αὐτώ τε κτείνῃ καὶ ἐλάσσῃ μώνυχας ἵππους.
ἀλλὰ σύγ' αὐτὸς ἔλαυνε τέ' ἅρματα καὶ τεὼ ἵππω,
τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξέϊ δουρί."
Ὣς ἄρα φωνήσαντες, ἐς ἅρματα ποικίλα βάντες,
ἐμμεμαῶτ' ἐπὶ Τυδείδῃ ἔχον ὠκέας ἵππους.
τοὺς δὲ ἴδε Σθένελος, Καπανήϊος ἀγλαὸς υἱὸς,
αἶψα δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα
" Τυδείδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
ἄνδρ' ὁρόω κρατερὼ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
ἶν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδὼς,
Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὔχεται εἶναι·
Αἰνείας δ' υἱὸς μὲν ἀμύμονος Ἀγχίσαο
εὔχεται ἐκγεγάμεν, μήτηρ δέ οἵ ἐστ' Ἀφροδίτη.
ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτως
θῦνε διὰ προμάχων, μήπως φίλον ἦτορ ὀλέσσῃς."
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης
"μήτι φόβονδ' ἀγόρευ', ἐπεὶ οὐδὲ σὲ πεισέμεν οἴω·
οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι
οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·
ὀκνείω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὔτως
ἀντίον εἶμ' αὐτῶν· τρεῖν μ' οὐκ ἐᾷ Παλλὰς Ἀθήνη
τούτω δ' οὐ πάλιν αὖτις ἀποίσετον ὠκέες ἵπποι
ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγῃσιν.

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ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
αἴ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ
ἀμφοτέρω κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας·
Αἰνείαο δ' ἐπαΐξαι μεμνημένος ἵππων,
ἐκ δ' ἐλάσαι Τρώων μετ' ἐϋκνήμιδας Ἀχαιούς.
τῆς γάρ τοι γενεῆς, ἧς Τρωΐ περ εὐρύοπα Ζεὺς
δῶχ' υἷος ποινὴν Γανυμήδεος, οὕνεκ' ἄριστοι
ἵππων, ὅσσοι ἔασιν ὑπ' ἠῶ τ' ἠέλιόν τε.
τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,
λάθρῃ Λαομέδοντος ὑποσχὼν ϑήλεας ἵππους·
τῶν οἱ ἓξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη·
τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,
τὼ δὲ δύ' Αἰνείᾳ δῶκεν, μήστωρι φόβοιο.
εἰ τούτω κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν."
  Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
τὼ δὲ τάχ' ἐγγύθεν ἦλθον, ἐλαύνοντ' ὠκέας ἵππους.
τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός
  "Καρτερόθυμε, δαΐφρον, ἀγαυοῦ Τυδέος υἱέ,
ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς ὀϊστός·
νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἴ κε τύχωμι."
  Ἦ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος
καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
αἰχμὴ χαλκείη πταμένη ϑώρηκι πελάσθη.
τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός
  "Βέβληαι κενεῶνα διαμπερές, οὐδέ σ' ὀΐω
δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας."
  Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης
"ἤμβροτες οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶΐ γ' ὀΐω
πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἢ ἕτερόν γε πεσόντα
αἵματος ἆσαι Ἄρηα, ταλαύρινον πολεμιστήν."
  Ὣς φάμενος προέηκε· βέλος δ' ἴθυνεν Ἀθήνη

ῥῖνα παρ' ὀφθαλμὸν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρὴς,
αἰχμὴ δ' ἐξεσύθη παρὰ νείατον ἀνθερεῶνα.
ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
αἰόλα, παμφανόωντα, παρέτρεσσαν δέ οἱ ἵπποι
ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχή τε μένος τε.
Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,
δείσας μή πώς οἱ ἐρυσαίατο νεκρὸν Ἀχαιοί.
ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὣς ἀλκὶ πεποιθὼς,
πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἐΐσην,
τὸν κτάμεναι μεμαὼς ὅστις τοῦγ' ἀντίος ἔλθοι,
σμερδαλέα ἰάχων. ὁ δὲ χερμάδιον λάβε χειρὶ
Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
οἷοι νῦν βροτοί εἰσ'· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.
τῷ βάλεν Αἰνείαο κατ' ἰσχίον, ἔνθα τε μηρὸς
ἰσχίῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσιν·
θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
ὦσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. αὐτὰρ ὅγ' ἥρως
ἔστη γνὺξ ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ
γαίης· ἀμφὶ δὲ ὄσσε κελαινὴ νὺξ ἐκάλυψεν.
Καί νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
μήτηρ, ἥ μιν ὑπ' Ἀγχίσῃ τέκε βουκολέοντι·
ἀμφὶ δ' ἑὸν φίλον υἱὸν ἐχεύατο πήχεε λευκὼ,
πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν,
ἕρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἕλοιτο.
Ἡ μὲν ἑὸν φίλον υἱὸν ὑπεξέφερεν πολέμοιο·
οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιάων
τάων ἃς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης,
ἀλλ' ὅγε τοὺς μὲν ἑοὺς ἠρύκακε μώνυχας ἵππους
νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας.

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*Αἰνείαο δ' ἐπαΐξας καλλίτριχας ἵππους*
*ἐξέλασε Τρώων μετ' ἐϋκνήμιδας Ἀχαιούς.*
*δῶκε δὲ Δηϊπύλῳ, ἑτάρῳ φίλῳ, ὃν περὶ πάσης*
*τῖεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ᾔδη,*
*νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν. αὐτὰρ ὅγ' ἥρως*
*ὧν ἵππων ἐπιβὰς ἔλαβ' ἡνία σιγαλόεντα,*
*αἶψα δὲ Τυδείδην μέθεπε κρατερώνυχας ἵππους*
*ἐμμεμαώς· ὁ δὲ Κύπριν ἐπῴχετο νηλέϊ χαλκῷ,*
*γιγνώσκων ὅτ' ἄναλκις ἔην θεός, οὐδὲ θεάων*
*τάων αἵτ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,*
*οὔτ' ἄρ' Ἀθηναίη οὔτε πτολίπορθος Ἐνυώ.*
*ἀλλ' ὅτε δή ῥ' ἐκίχανε πολὺν καθ' ὅμιλον ὀπάζων,*
*ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς*
*ἄκρην οὔτασε χεῖρα μετάλμενος ὀξέϊ δουρὶ*
*ἀβληχρήν· εἶθαρ δὲ δόρυ χροὸς ἀντετόρησεν*
*ἀμβροσίου διὰ πέπλου, ὅν οἱ Χάριτες κάμον αὐταί,*
*πρυμνὸν ὕπερ θέναρος. ῥέε δ' ἄμβροτον αἷμα θεοῖο,*
*ἰχώρ, οἷός πέρ τε ῥέει μακάρεσσι θεοῖσιν·*
*οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἴθοπα οἶνον,*
*τοὔνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.*
*ἡ δὲ μέγα ἰάχουσα ἀπὸ ἕο κάββαλεν υἱόν.*
*καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος Ἀπόλλων*
*κυανέῃ νεφέλῃ, μή τις Δαναῶν ταχυπώλων*
*χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἕλοιτο·*
*τῇ δ' ἐπὶ μακρὸν ἄϋσε βοὴν ἀγαθὸς Διομήδης*
*"Εἶκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτῆτος·*
*ἦ οὐχ ἅλις ὅττι γυναῖκας ἀνάλκιδας ἠπεροπεύεις;*
*εἰ δὲ σύγ' ἐς πόλεμον πωλήσεαι, ἦ τέ σ' ὀΐω*
*ῥιγήσειν πόλεμόν γε, καὶ εἴ χ' ἑτέρωθι πύθηαι."*
*Ὣς ἔφαθ', ἡ δ' ἀλύουσ' ἀπεβήσετο, τείρετο δ' αἰνῶς.*
*τὴν μὲν ἄρ' Ἶρις ἑλοῦσα ποδήνεμος ἔξαγ' ὁμίλου*
*ἀχθομένην ὀδύνῃσι· μελαίνετο δὲ χρόα καλόν.*

εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ ϑοῦρον Ἄρηα
ἥμενον· ἠέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππω.
ἡ δὲ γνὺξ ἐριποῦσα κασιγνήτοιο φίλοιο
πολλὰ λισσομένη χρυσάμπυκας ᾔτεεν ἵππους
"Φίλε κασίγνητε, κόμισαί τέ με δός τέ μοι ἵππους,
ὄφρ' ἐς Ὄλυμπον ἵκωμαι, ἵν' ἀθανάτων ἕδος ἐστίν.
λίην ἄχθομαι ἕλκος, ὅ με βροτὸς οὔτασεν ἀνὴρ,
Τυδείδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο."
Ὣς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους.
ἡ δ' ἐς δίφρον ἔβαινεν ἀκηχεμένη φίλον ἦτορ.
πὰρ δέ οἱ Ἶρις ἔβαινε καὶ ἡνία λάζετο χερσὶν,
μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἄκοντε πετέσθην.
αἶψα δ' ἔπειθ' ἵκοντο ϑεῶν ἕδος, αἰπὺν Ὄλυμπον.
ἔνθ' ἵππους ἔστησε ποδήνεμος ὠκέα Ἶρις
λύσασ' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·
ἡ δ' ἐν γούνασι πῖπτε Διώνης δῖ' Ἀφροδίτη,
μητρὸς ἑῆς· ἡ δ' ἀγκὰς ἐλάζετο ϑυγατέρα ἥν,
χειρί τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν
"Τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανιώνων
μαψιδίως, ὡσεί τι κακὸν ῥέζουσαν ἐνωπῇ;"
Τὴν δ' ἠμείβετ' ἔπειτα φιλομμειδὴς Ἀφροδίτη
"οὖτά με Τυδέος υἱὸς, ὑπέρθυμος Διομήδης,
οὕνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο,
Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνὴ,
ἀλλ' ἤδη Δαναοί γε καὶ ἀθανάτοισι μάχονται."
Τὴν δ' ἠμείβετ' ἔπειτα Διώνη, δῖα ϑεάων
"τέτλαθι, τέκνον ἐμὸν, καὶ ἀνάσχεο, κηδομένη περ.
πολλοὶ γὰρ δὴ τλῆμεν Ὀλύμπια δώματ' ἔχοντες
ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
τλῆ μὲν Ἄρης, ὅτε μιν Ὦτος κρατερός τ' Ἐφιάλτης,
παῖδες Ἀλωῆος, δῆσαν κρατερῷ ἐνὶ δεσμῷ.

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χαλκέῳ δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.
καί νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἆτος πολέμοιο,
εἰ μὴ μητρυιὴ, περικαλλὴς Ἠερίβοια,
Ἑρμέᾳ ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρηα
ἤδη τειρόμενον, χαλεπὸς δέ ἑ δεσμὸς ἐδάμνα.
τλῆ δ' Ἥρη, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύωνος
δεξιτερὸν κατὰ μαζὸν ὀϊστῷ τριγλώχινι
βεβλήκει· τότε καί μιν ἀνήκεστον λάβεν ἄλγος.
τλῆ δ' Ἀΐδης ἐν τοῖσι πελώριος ὠκὺν ὀϊστὸν,
εὖτέ μιν ωὑτὸς ἀνὴρ, υἱὸς Διὸς αἰγιόχοιο,
ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνῃσιν ἔδωκεν.
αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὄλυμπον
κῆρ ἀχέων, ὀδύνῃσι πεπαρμένος· αὐτὰρ ὀϊστὸς
ὤμῳ ἔνι στιβαρῷ ἠλήλατο, κῆδε δὲ θυμόν.
τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων
ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
σχέτλιος, ὀβριμοεργὸς, ὃς οὐκ ὄθετ' αἴσυλα ῥέζων,
ὃς τόξοισιν ἔκηδε θεοὺς, οἳ Ὄλυμπον ἔχουσιν.
σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη·
νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱὸς,
ὅττι μάλ' οὐ δηναιὸς ὃς ἀθανάτοισι μάχηται,
οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν
ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊοτῆτος.
τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἐστιν,
φραζέσθω μή τίς οἱ ἀμείνων σεῖο μάχηται,
μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστίνη,
ἐξ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρῃ,
κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
ἰφθίμη ἄλοχος Διομήδεος ἱπποδάμοιο."
Ἦ ῥα καὶ ἀμφοτέρῃσιν ἀπ' ἰχῶ χειρὸς ὀμόργνυ·
ἄλθετο χεὶρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.
αἱ δ' αὖτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη

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κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη
“Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεαι, ὅττι κεν εἴπω;
ἦ μάλα δή τινα Κύπρις Ἀχαιϊάδων ἀνιεῖσα
Τρωσὶν ἅμα σπέσθαι, τοὺς νῦν ἔκπαγλ᾽ ἐφίλησεν,
τῶν τινὰ καρρέζουσα Ἀχαιϊάδων εὐπέπλων
πρὸς χρυσέῃ περόνῃ καταμύξατο χεῖρα ἀραιήν.”
Ὣς φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
καί ῥα καλεσσάμενος προσέφη χρυσέην Ἀφροδίτην
“Οὔ τοι, τέκνον ἐμὸν, δέδοται πολεμήϊα ἔργα,
ἀλλὰ σύγ᾽ ἱμερόεντα μετέρχεο ἔργα γάμοιο,
ταῦτα δ᾽ Ἄρηϊ θοῷ καὶ Ἀθήνῃ πάντα μελήσει.”
Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
Αἰνείᾳ δ᾽ ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,
γιγνώσκων ὅ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
ἀλλ᾽ ὅγ᾽ ἄρ᾽ οὐδὲ θεὸν μέγαν ἅζετο, ἵετο δ᾽ αἰεὶ
Αἰνείαν κτεῖναι καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.
τρὶς μὲν ἔπειτ᾽ ἐπόρουσε κατακτάμεναι μενεαίνων,
τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ᾽ Ἀπόλλων.
ἀλλ᾽ ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἶσος,
δεινὰ δ᾽ ὁμοκλήσας προσέφη ἑκάεργος Ἀπόλλων
“Φράζεο, Τυδείδη, καὶ χάζεο, μηδὲ θεοῖσιν
ἶσ᾽ ἔθελε φρονέειν, ἐπεὶ οὔποτε φῦλον ὁμοῖον
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ᾽ ἀνθρώπων.”
Ὣς φάτο, Τυδείδης δ᾽ ἀνεχάζετο τυτθὸν ὀπίσσω,
μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.
Αἰνείαν δ᾽ ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων
Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηός γ᾽ ἐτέτυκτο·
ἤτοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα
ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε.
αὐτὰρ ὁ εἴδωλον τεῦξ᾽ ἀργυρότοξος Ἀπόλλων
αὐτῷ τ᾽ Αἰνείᾳ ἴκελον καὶ τεύχεσι τοῖον,

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ἀμφὶ δ' ἄρ' εἰδώλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ
δῄουν ἀλλήλων ἀμφὶ στήθεσσι βοείας
ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.
δὴ τότε θοῦρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων
"Ἆρες Ἄρες βροτολοιγὲ, μιαιφόνε, τειχεσιπλῆτα,
οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθὼν,
Τυδείδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο;
Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἶσος."
Ὣς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ,
Τρῳὰς δὲ στίχας οὖλος Ἄρης ὤτρυνε μετελθὼν,
εἰδόμενος Ἀκάμαντι θοῷ ἡγήτορι Θρῃκῶν·
υἱάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν
"Ὦ υἱεῖς Πριάμοιο, διοτρεφέος βασιλῆος,
ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς;
ἢ εἰσόκεν ἀμφὶ πύλῃς εὐποιητῇσι μάχωνται;
κεῖται ἀνὴρ ὅντ' ἶσον ἐτίομεν Ἕκτορι δίῳ,
Αἰνείας, υἱὸς μεγαλήτορος Ἀγχίσαο.
ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἑταῖρον."
Ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἕκτορα δῖον
"Ἕκτορ, πῇ δή τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες;
φῆς που ἄτερ λαῶν πόλιν ἑξέμεν ἠδ' ἐπικούρων
οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσιν.
τῶν νῦν οὔτιν' ἐγὼ ἰδέειν δύναμ' οὐδὲ νοῆσαι,
ἀλλὰ καταπτώσσουσι, κύνες ὣς ἀμφὶ λέοντα·
ἡμεῖς δ' αὖ μαχόμεσθ', οἵπερ τ' ἐπίκουροι ἔνειμεν.
καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἥκω·
τηλοῦ γὰρ Λυκίη, Ξάνθῳ ἔπι δινήεντι,
ἔνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱὸν,
κὰδ δὲ κτήματα πολλὰ, τάτ' ἔλδεται ὅς κ' ἐπιδευής.
ἀλλὰ καὶ ὣς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς

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ἀνδρὶ μαχήσασθαι· ἀτὰρ οὔτι μοι ἐνθάδε τοῖον
οἷόν κ' ἠὲ φέροιεν Ἀχαιοὶ ἤ κεν ἄγοιεν·
τύνη δ' ἕστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις
λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὤρεσσιν.
μή πως, ὡς ἀψῖσι λίνου ἁλόντε πανάγρου,
ἀνδράσι δυσμενέεσσιν ἕλωρ καὶ κύρμα γένησθε·
οἱ δὲ τάχ' ἐκπέρσουσ' εὐναιομένην πόλιν ὑμήν.
σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἦμαρ,
ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων
νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν."
Ὣς φάτο Σαρπηδών, δάκε δὲ φρένας Ἕκτορι μῦθος.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε,
πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ᾤχετο πάντῃ,
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδ' ἐφόβηθεν.
ὡς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλωὰς
ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ
κρίνῃ ἐπειγομένων ἀνέμων καρπόν τε καὶ ἄχνας·
αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὣς τότ' Ἀχαιοὶ
λευκοὶ ὕπερθε γένοντο κονισάλῳ, ὅν ῥα δι' αὐτῶν
οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
ἂψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆες·
οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα
θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσιν ἀρήγων,
πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκραίαινεν ἐφετμὰς
Φοίβου Ἀπόλλωνος χρυσαόρου, ὅς μιν ἀνώγει
Τρωσὶν θυμὸν ἐγεῖραι, ἐπεὶ ἴδε Παλλάδ' Ἀθήνην
οἰχομένην· ἡ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγών.
Αὐτὸς δ' Αἰνείαν μάλα πίονος ἐξ ἀδύτοιο
ἧκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.

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*Αἰνείας δ' ἑτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,*
*ὡς εἶδον ζωόν τε καὶ ἀρτεμέα προσιόντα*
*καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὔτι.*
*οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν*
*Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμαυῖα.*
*Τοὺς δ' Αἴαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης*
*ὤτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ*
*οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,*
*ἀλλ' ἔμενον νεφέλῃσιν ἐοικότες, ἅστε Κρονίων*
*νηνεμίης ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν*
*ἀτρέμας, ὄφρ' εὕδῃσι μένος Βορέαο καὶ ἄλλων*
*ζαχρηῶν ἀνέμων, οἵτε νέφεα σκιόεντα*
*πνοιῇσιν λιγυρῇσι διασκιδνᾶσιν ἀέντες·*
*ὣς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδ' ἐφέβοντο.*
*Ἀτρείδης δ' ἀν' ὅμιλον ἐφοίτα πολλὰ κελεύων·*
*"Ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἕλεσθε,*
*ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας.*
*αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἠὲ πέφανται·*
*φευγόντων δ' οὔτ' ἂρ κλέος ὄρνυται οὔτε τις ἀλκή."*
*Ἦ καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,*
*Αἰνείω ἕταρον μεγαθύμου, Δηϊκόωντα*
*Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσιν*
*τῖον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.*
*τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·*
*ἡ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκὸς,*
*νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστῆρος ἔλασσεν.*
*δούπησεν δὲ πεσὼν, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.*
*Ἔνθ' αὖτ' Αἰνείας Δαναῶν ἕλεν ἄνδρας ἀρίστους,*
*υἷε Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε,*
*τῶν ῥα πατὴρ μὲν ἔναιεν ἐϋκτιμένῃ ἐνὶ Φηρῇ*
*ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο*
*Ἀλφειοῦ, ὅστ' εὐρὺ ῥέει Πυλίων διὰ γαίης,*

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ὃς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεσσιν ἄνακτα·
Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάθυμον,
ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,
Κρήθων Ὀρσίλοχός τε, μάχης εὖ εἰδότε πάσης.
τὼ μὲν ἄρ' ἡβήσαντε μελαινάων ἐπὶ νηῶν
Ἴλιον εἰς εὔπωλον ἅμ' Ἀργείοισιν ἑπέσθην,
τιμὴν Ἀτρείδῃς, Ἀγαμέμνονι καὶ Μενελάῳ,
ἀρνυμένω· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.
οἵω τώγε λέοντε δύω ὄρεος κορυφῇσιν
ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης·
τὼ μὲν ἄρ' ἁρπάζοντε βόας καὶ ἴφια μῆλα
σταθμοὺς ἀνθρώπων κεραΐζετον, ὄφρα καὶ αὐτὼ
ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξέϊ χαλκῷ·
τοίω τὼ χείρεσσιν ὑπ' Αἰνείαο δαμέντε
καππεσέτην, ἐλάτῃσιν ἐοικότες ὑψηλῇσιν.
Τὼ δὲ πεσόντ' ἐλέησεν ἀρηΐφιλος Μενέλαος,
βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
σείων ἐγχείην· τοῦ δ' ὤτρυνεν μένος Ἄρης,
τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαο δαμείῃ.
τὸν δ' ἴδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός,
βῆ δὲ διὰ προμάχων· περὶ γὰρ δίε ποιμένι λαῶν,
μή τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.
τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα
ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι·
Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν.
Αἰνείας δ' οὐ μεῖνε, θοός περ ἐὼν πολεμιστής,
ὡς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
τὼ μὲν ἄρα δειλὼ βαλέτην ἐν χερσὶν ἑταίρων,
αὐτὼ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην.
Ἔνθα Πυλαιμένεα ἑλέτην ἀτάλαντον Ἄρηϊ,
ἀρχὸν Παφλαγόνων μεγαθύμων, ἀσπιστάων·

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τὸν μὲν ἄρ' Ἀτρείδης δουρικλειτὸς Μενέλαος
ἑσταότ' ἔγχεϊ νύξε, κατὰ κληῖδα τυχήσας·
Ἀντίλοχος δὲ Μύδωνα βάλ', ἡνίοχον θεράποντα,
ἐσθλὸν Ἀτυμνιάδην — ὁ δ' ὑπέστρεφε μώνυχας ἵππους —
χερμαδίῳ ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν
ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίῃσιν.
Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσην·
αὐτὰρ ὅγ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου
κύμβαχος ἐν κονίῃσιν ἐπὶ βρεχμόν τε καὶ ὤμους.
δηθὰ μάλ' ἑστήκει — τύχε γάρ ῥ' ἀμάθοιο βαθείης —
ὄφρ' ἵππω πλήξαντε χαμαὶ βάλον ἐν κονίῃσιν.
τοὺς δ' ἵμασ' Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλασ' Ἀχαιῶν.
    Τοὺς δ' Ἕκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
κεκληγώς· ἅμα δὲ Τρώων εἵποντο φάλαγγες
καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι' Ἐνυώ,
ἡ μὲν ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτῆτος,
Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,
φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἕκτορος, ἄλλοτ' ὄπισθεν.
    Τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης.
ὡς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἅλαδε προρέοντι,
ἀφρῷ μορμύροντα ἰδών, ἀνά τ' ἔδραμ' ὀπίσσω,
ὣς τότε Τυδείδης ἀνεχάζετο, εἶπέ τε λαῷ
    "Ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἕκτορα δῖον
αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
τῷ δ' αἰεὶ πάρα εἷς γε θεῶν, ὃς λοιγὸν ἀμύνει·
καὶ νῦν οἱ πάρα κεῖνος Ἄρης βροτῷ ἀνδρὶ ἐοικώς.
ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω
εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἶφι μάχεσθαι."
    Ὣς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
ἔνθ' Ἕκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης,
εἰν ἑνὶ δίφρῳ ἐόντε, Μενέσθην Ἀγχίαλόν τε.

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Τὼ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας·
στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,
καὶ βάλεν Ἄμφιον, Σελάγου υἱόν, ὅς ῥ' ἐνὶ Παισῷ
ναῖε πολυκτήμων πολυλήϊος· ἀλλά ἑ μοῖρα
ἦγ' ἐπικουρήσοντα μετὰ Πρίαμόν τε καὶ υἷας.
τόν ῥα κατὰ ζωστῆρα βάλεν Τελαμώνιος Αἴας,
νειαίρῃ δ' ἐν γαστρὶ πάγη δολιχόσκιον ἔγχος,
δούπησεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας
τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν
ὀξέα, παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
αὐτὰρ ὁ λὰξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος
ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
ὤμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.
δεῖσε δ' ὅγ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,
οἳ πολλοί τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
οἵ ἑ, μέγαν περ ἐόντα καὶ ἴφθιμον καὶ ἀγαυὸν,
ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.
Ὣς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
Τληπόλεμον δ' Ἡρακλείδην, ἠΰν τε μέγαν τε,
ὦρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
υἱός θ' υἱωνός τε Διὸς νεφεληγερέταο,
τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν
" Σαρπῆδον, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
πτώσσειν ἐνθάδ' ἐόντι μάχης ἀδαήμονι φωτί;
ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο
εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν
οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων,
ἀλλ' οἷόν τινά φασι βίην Ἡρακληείην
εἶναι, ἐμὸν πατέρα θρασυμέμνονα θυμολέοντα·
ὅς ποτε δεῦρ' ἐλθὼν ἕνεχ' ἵππων Λαομέδοντος
ἓξ οἴῃς σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν

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Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς·
σοὶ δὲ κακὸς μὲν θυμὸς, ἀποφθινύθουσι δὲ λαοί.
οὐδέ τί σε Τρώεσσιν ὀΐομαι ἄλκαρ ἔσεσθαι
ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι,
ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀΐδαο περήσειν."
Τὸν δ' αὖ Σαρπηδὼν, Λυκίων ἀγὸς, ἀντίον ηὔδα
"Τληπόλεμ', ἤτοι κεῖνος ἀπώλεσεν Ἴλιον ἱρὴν
ἀνέρος ἀφραδίῃσιν ἀγαυοῦ Λαομέδοντος,
ὅς ῥά μιν εὖ ἔρξαντα κακῷ ἠνίπαπε μύθῳ,
οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθεν.
σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
ἐξ ἐμέθεν τεύξεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄϊδι κλυτοπώλῳ."
Ὣς φάτο Σαρπηδὼν, ὁ δ' ἀνέσχετο μείλινον ἔγχος
Τληπόλεμος. καὶ τῶν μὲν ἁμαρτῇ δούρατα μακρὰ
ἐκ χειρῶν ἤϊξαν· ὁ μὲν βάλεν αὐχένα μέσσον
Σαρπηδὼν, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινή·
τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νὺξ ἐκάλυψεν.
Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχεϊ μακρῷ
βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,
ὀστέῳ ἐγχριμφθεῖσα, πατὴρ δ' ἔτι λοιγὸν ἄμυνεν.
Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν
ἑλκόμενον. τὸ μὲν οὔτις ἐπεφράσατ' οὐδ' ἐνόησεν,
μηροῦ ἐξερύσαι δόρυ μείλινον, ὄφρ' ἐπιβαίη,
σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
Τληπόλεμον δ' ἑτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ
ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς
τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλον ἦτορ·
μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
ἢ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
ἢ ὅγε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἕλοιτο.

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οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν
ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξέϊ χαλκῷ·
τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
ἔνθ' ὅγε Κοίρανον εἷλεν Ἀλάστορά τε Χρομίον τε
Ἄλκανδρόν θ' Ἅλιόν τε Νοήμονά τε Πρύτανίν τε.
καί νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεὺς,
εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἕκτωρ.
βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
Σαρπηδὼν, Διὸς υἱὸς, ἔπος δ' ὀλοφυδνὸν ἔειπεν·
"Πριαμίδη, μὴ δή με ἕλωρ Δαναοῖσιν ἐάσῃς
κεῖσθαι, ἀλλ' ἐπάμυνον. ἔπειτά με καὶ λίποι αἰὼν
ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε
νοστήσας οἶκόνδε, φίλην ἐς πατρίδα γαῖαν,
εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν."
Ὣς φάτο, τὸν δ' οὔτι προσέφη κορυθαίολος Ἕκτωρ,
ἀλλὰ παρήϊξεν, λελιημένος ὄφρα τάχιστα
ὤσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἕλοιτο.
οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
εἷσαν ὑπ' αἰγιόχοιο Διὸς περικαλλέϊ φηγῷ·
ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὦσε θύραζε
ἴφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἑταῖρος.
τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλύς·
αὖτις δ' ἀμπνύνθη, περὶ δὲ πνοιὴ Βορέαο
ζώγρει ἐπιπνείουσα κακῶς κεκαφηότα θυμόν.
Ἀργεῖοι δ' ὑπ' Ἄρηϊ καὶ Ἕκτορι χαλκοκορυστῇ
οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν
οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
χάζονθ', ὡς ἐπύθοντο μετὰ Τρώεσσιν Ἄρηα.
Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν
Ἕκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἄρης;

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*ἀντίθεον Τεύθραντ᾽, ἐπὶ δὲ πλήξιππον Ὀρέστην,*
*Τρῆχόν τ᾽ αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,*
*Οἰνοπίδην θ᾽ Ἕλενον καὶ Ὀρέσβιον αἰολομίτρην,*
*ὅς ῥ᾽ ἐν Ὕλῃ ναίεσκε μέγα πλούτοιο μεμηλώς,*
*λίμνῃ κεκλιμένος Κηφισίδι· πὰρ δέ οἱ ἄλλοι*
*ναῖον Βοιωτοί, μάλα πίονα δῆμον ἔχοντες.*
*Τοὺς δ᾽ ὡς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη*
*Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,*
*αὐτίκ᾽ Ἀθηναίην ἔπεα πτερόεντα προσηύδα*
*"Ὢ πόποι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,*
*ἦ ῥ᾽ ἅλιον τὸν μῦθον ὑπέστημεν Μενελάῳ,*
*Ἴλιον ἐκπέρσαντ᾽ εὐτείχεον ἀπονέεσθαι,*
*εἰ οὕτω μαίνεσθαι ἐάσομεν οὖλον Ἄρηα.*
*ἀλλ᾽ ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς."*
*Ὣς ἔφατ᾽, οὐδ᾽ ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.*
*ἡ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους*
*Ἥρη, πρέσβα θεά, θυγάτηρ μεγάλοιο Κρόνοιο·*
*Ἥβη δ᾽ ἀμφ᾽ ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,*
*χάλκεα ὀκτάκνημα, σιδηρέῳ ἄξονι ἀμφίς.*
*τῶν ἤτοι χρυσέη ἴτυς ἄφθιτος, αὐτὰρ ὕπερθεν*
*χάλκε᾽ ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι·*
*πλῆμναι δ᾽ ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν.*
*δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμᾶσιν*
*ἐντέταται, δοιαὶ δὲ περίδρομοι ἄντυγές εἰσιν.*
*τοῦ δ᾽ ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ᾽ ἄκρῳ*
*δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα*
*κάλ᾽ ἔβαλε, χρύσει᾽· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη*
*ἵππους ὠκύποδας, μεμαυῖ᾽ ἔριδος καὶ ἀϋτῆς.*
*Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,*
*πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ᾽ οὔδει,*
*ποικίλον, ὅν ῥ᾽ αὐτὴ ποιήσατο καὶ κάμε χερσίν·*
*ἡ δὲ χιτῶν᾽ ἐνδῦσα Διὸς νεφεληγερέταο*

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τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
ἀμφὶ δ᾽ ὤμοισιν βάλετ᾽ αἰγίδα θυσσανόεσσαν,
δεινήν, ἣν πέρι μὲν πάντῃ φόβος ἐστεφάνωται,
ἐν δ᾽ Ἔρις, ἐν δ᾽ Ἀλκή, ἐν δὲ κρυόεσσα Ἰωκή,
ἐν δέ τε Γοργείη κεφαλὴ δεινοῖο πελώρου,
δεινή τε σμερδνή τε, Διὸς τέρας αἰγιόχοιο.
κρατὶ δ᾽ ἐπ᾽ ἀμφίφαλον κυνέην θέτο τετραφάληρον,
χρυσείην, ἑκατὸν πολίων πρυλέεσσ᾽ ἀραρυῖαν.
ἐς δ᾽ ὄχεα φλόγεα ποσὶ βήσετο, λάζετο δ᾽ ἔγχος
βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
ἡρώων, τοῖσίντε κοτέσσεται ὀβριμοπάτρη.
Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ᾽ ἄρ᾽ ἵππους·
αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὧραι,
τῇς ἐπιτέραπται μέγας οὐρανὸς Οὔλυμπός τε,
ἠμὲν ἀνακλῖναι πυκινὸν νέφος ἠδ᾽ ἐπιθεῖναι.
τῇ ῥα δι᾽ αὐτάων κεντρηνεκέας ἔχον ἵππους.
εὗρον δὲ Κρονίωνα θεῶν ἄτερ ἥμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
ἔνθ᾽ ἵππους στήσασα θεὰ λευκώλενος Ἥρη
Ζῆν᾽ ὕπατον Κρονίδην ἐξείρετο καὶ προσέειπεν
“Ζεῦ πάτερ, οὐ νεμεσίζῃ Ἄρει τάδε καρτερὰ ἔργα,
ὁσσάτιόν τε καὶ οἷον ἀπώλεσε λαὸν Ἀχαιῶν
μὰψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ᾽ ἄχος, οἱ δὲ ἕκηλοι
τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων,
ἄφρονα τοῦτον ἀνέντες, ὃς οὔτινα οἶδε θέμιστα;
Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεαι, αἴ κεν Ἄρηα
λυγρῶς πεπληγυῖα μάχης ἐξ ἀποδίωμαι;”
Τὴν δ᾽ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς
“ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην,
ἥ ἑ μάλιστ᾽ εἴωθε κακῇς ὀδύνῃσι πελάζειν.”
Ὣς ἔφατ᾽, οὐδ᾽ ἀπίθησε θεὰ λευκώλενος Ἥρη,
μάστιξεν δ᾽ ἵππους· τὼ δ᾽ οὐκ ἄκοντε πετέσθην

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*μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.*
*ὅσσον δ' ἠεροειδὲς ἀνὴρ ἴδεν ὀφθαλμοῖσιν*
*ἥμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἴνοπα πόντον,*
*τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.*
*ἀλλ' ὅτε δὴ Τροίην ἷξον ποταμώ τε ῥέοντε,*
*ἧχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,*
*ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη*
*λύσασ' ἐξ ὀχέων, περὶ δ' ἠέρα πουλὺν ἔχευεν·*
*τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.*
*Αἱ δὲ βάτην, τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,*
*ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμαυῖαι.*
*ἀλλ' ὅτε δή ῥ' ἵκανον ὅθι πλεῖστοι καὶ ἄριστοι*
*ἕστασαν, ἀμφὶ βίην Διομήδεος ἱπποδάμοιο*
*εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν*
*ἢ συσὶ κάπροισιν, τῶντε σθένος οὐκ ἀλαπαδνὸν,*
*ἔνθα στᾶσ' ἤϋσε θεὰ λευκώλενος Ἥρη,*
*Στέντορι εἰσαμένη μεγαλήτορι, χαλκεοφώνῳ,*
*ὃς τόσον αὐδήσασχ' ὅσον ἄλλοι πεντήκοντα*
*"Αἰδὼς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·*
*ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεὺς,*
*οὐδέποτε Τρῶες πρὸ πυλάων Δαρδανιάων*
*οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος·*
*νῦν δὲ ἑκὰς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται."*
*Ὣς εἰποῦσ' ὤτρυνε μένος καὶ θυμὸν ἑκάστου.*
*Τυδείδῃ δ' ἐπόρουσε θεὰ, γλαυκῶπις Ἀθήνη·*
*εὗρε δὲ τόνγε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν*
*ἕλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῷ.*
*ἱδρὼς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος*
*ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,*
*ἂν δ' ἴσχων τελαμῶνα κελαινεφὲς αἷμ' ἀπομόργνυ.*
*ἱππείου δὲ θεὰ ζυγοῦ ἥψατο φώνησέν τε*
*"Ἦ ὀλίγον οἷ παῖδα ἐοικότα γείνατο Τυδεύς.*

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*Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητής.*
*καί ῥ᾽ ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον*
*οὐδ᾽ ἐκπαιφάσσειν, ὅτε τ᾽ ἤλυθε νόσφιν Ἀχαιῶν*
*ἄγγελος ἐς Θήβας, πολέας μετὰ Καδμείωνας·*
*δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἕκηλον·*
*αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερὸν, ὡς τὸ πάρος περ,*
*κούρους Καδμείων προκαλίζετο, πάντα δ᾽ ἐνίκα*
*[ῥηϊδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].*
*σοὶ δ᾽ ἤτοι μὲν ἐγὼ παρά θ᾽ ἵσταμαι ἠδὲ φυλάσσω,*
*καί σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι·*
*ἀλλά σευ ἢ κάματος πολυᾶϊξ γυῖα δέδυκεν,*
*ἤ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύγ᾽ ἔπειτα*
*Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνεΐδαο."*
*Τὴν δ᾽ ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης*
*"γιγνώσκω σε, θεὰ, θύγατερ Διὸς αἰγιόχοιο·*
*τῷ τοι προφρονέως ἐρέω ἔπος οὐδ᾽ ἐπικεύσω.*
*οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,*
*ἀλλ᾽ ἔτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας.*
*οὔ μ᾽ εἴας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι*
*τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη*
*ἔλθῃσ᾽ ἐς πόλεμον, τήνγ᾽ οὐτάμεν ὀξέϊ χαλκῷ.*
*τοὔνεκα νῦν αὐτός τ᾽ ἀναχάζομαι ἠδὲ καὶ ἄλλους*
*Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·*
*γιγνώσκω γὰρ Ἄρηα μάχην ἀνὰ κοιρανέοντα."*
*Τὸν δ᾽ ἠμείβετ᾽ ἔπειτα θεὰ γλαυκῶπις Ἀθήνη*
*"Τυδεΐδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,*
*μήτε σύγ᾽ Ἄρηα τόγε δείδιθι μήτε τιν᾽ ἄλλον*
*ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι.*
*ἀλλ᾽ ἄγ᾽ ἐπ᾽ Ἄρηϊ πρώτῳ ἔχε μώνυχας ἵππους,*
*τύψον δὲ σχεδίην μηδ᾽ ἅζεο θοῦρον Ἄρηα*
*τοῦτον μαινόμενον, τυκτὸν κακὸν, ἀλλοπρόσαλλον,*
*ὃς πρώην μὲν ἐμοί τε καὶ Ἥρῃ στεῦτ᾽ ἀγορεύων*

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Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται."
    Ὣς φαμένη Σθένελον μὲν ἀφ' ἵππων ὦσε χαμᾶζε,
χειρὶ πάλιν ἐρύσασ'· ὁ δ' ἄρ' ἐμμαπέως ἀπόρουσεν.
ἡ δ' ἐς δίφρον ἔβαινε παραὶ Διομήδεα δῖον
ἐμμεμαυῖα θεά· μέγα δ' ἔβραχε φήγινος ἄξων
βριθοσύνῃ· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.
λάζετο δὲ μάστιγα καὶ Παλλὰς Ἀθήνη.
αὐτίκ' Ἄρηϊ πρώτῳ ἔχε μώνυχας ἵππους,
ἤτοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίου ἀγλαὸν υἱόν·
τὸν μὲν Ἄρης ἐνάριζε μιαιφόνος· αὐτὰρ Ἀθήνη
δῦν' Ἄϊδος κυνέην, μή μιν ἴδοι ὄβριμος Ἄρης.
    Ὡς δὲ ἴδε βροτολοιγὸς Ἄρης Διομήδεα δῖον,
ἤτοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασεν
κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,
αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἱπποδάμοιο.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
ἔγχεϊ χαλκείῳ, μεμαὼς ἀπὸ θυμὸν ἑλέσθαι·
καὶ τόγε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
ὦσεν ὑπὲκ δίφροιο ἐτώσιον ἀϊχθῆναι.
δεύτερος αὖθ' ὡρμᾶτο βοὴν ἀγαθὸς Διομήδης
ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην·
τῇ ῥά μιν οὖτα τυχών, διὰ δὲ χρόα καλὸν ἔδαψεν,
ἐκ δὲ δόρυ σπάσεν αὖτις. ὁ δ' ἔβραχε χάλκεος Ἄρης,
ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι
ἀνέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρηος.
τοὺς δ' ἄρ' ὑπὸ τρόμος εἷλεν Ἀχαιούς τε Τρῶάς τε
δείσαντας· τόσον ἔβραχ' Ἄρης ἆτος πολέμοιο.
    Οἵη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀὴρ



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*καύματος ἐξ ἀνέμοιο δυσαέος ὀρνυμένοιο,*
*τοῖος Τυδείδῃ Διομήδεϊ χάλκεος Ἄρης*
*φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.*
*καρπαλίμως δ' ἵκανε θεῶν ἕδος, αἰπὺν Ὄλυμπον,*
*πὰρ δὲ Διὶ Κρονίωνι καθέζετο θυμὸν ἀχεύων,*
*δεῖξεν δ' ἄμβροτον αἷμα καταρρέον ἐξ ὠτειλῆς,*
*καί ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα*
*"Ζεῦ πάτερ, οὐ νεμεσίζῃ ὁρῶν τάδε καρτερὰ ἔργα;*
*αἰεί τοι ῥίγιστα θεοὶ τετληότες εἰμὲν*
*ἀλλήλων ἰότητι, χάριν δ' ἄνδρεσσι φέροντες.*
*σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην,*
*οὐλομένην, ᾗτ' αἰὲν ἀήσυλα ἔργα μέμηλεν.*
*ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοί εἰσ' ἐν Ὀλύμπῳ,*
*σοί τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·*
*ταύτην δ' οὔτ' ἔπεϊ προτιβάλλεαι οὔτε τι ἔργῳ,*
*ἀλλ' ἀνιεῖς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' ἀΐδηλον·*
*ἣ νῦν Τυδέος υἱὸν, ὑπερφίαλον Διομήδεα,*
*μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσιν.*
*Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,*
*αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἶσος·*
*ἀλλά μ' ὑπήνεικαν ταχέες πόδες· ἦ τέ κε δηρὸν*
*αὐτοῦ πήματ' ἔπασχον ἐν αἰνῇσιν νεκάδεσσιν,*
*ἤ κε ζὼς ἀμενηνὸς ἔα χαλκοῖο τυπῇσιν."*
*Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεύς*
*"μή τί μοι, ἀλλοπρόσαλλε, παρεζόμενος μινύριζε.*
*ἔχθιστος δέ μοί ἐσσι θεῶν οἳ Ὄλυμπον ἔχουσιν·*
*αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.*
*μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπιεικτὸν,*
*Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.*
*τῷ σ' ὀΐω κείνης τάδε πάσχειν ἐννεσίῃσιν.*
*ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα·*
*ἐκ γὰρ ἐμεῦ γένος ἐσσὶ, ἐμοὶ δέ σε γείνατο μήτηρ.*

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εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ὧδ' ἀΐδηλος,
καί κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανιώνων."
  Ὣς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.
τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων
ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
ὡς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
ὑγρὸν ἐὸν, μάλα δ' ὦκα περιστρέφεται κυκόωντι,
ὣς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.
τὸν δ' Ἥβη λοῦσεν, χαρίεντα δὲ εἵματα ἕσσεν·
πὰρ δὲ Διὶ Κρονίωνι καθέζετο κύδεϊ γαίων.
  Αἳ δ' αὖτις πρὸς δῶμα Διὸς μεγάλοιο νέοντο,
Ἥρη τ' Ἀργείη καὶ Ἀλαλκομενηῒς Ἀθήνη,
παύσασαι βροτολοιγὸν Ἄρη' ἀνδροκτασιάων.

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# ΙΛΙΑΔΟΣ Ζ.

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## Ἕκτορος καὶ Ἀνδρομάχης ὁμιλία.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἴθυσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.
  Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν,
Τρώων ῥῆξε φάλαγγα, φόως δ' ἑτάροισιν ἔθηκεν,
ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρῄκεσσι τέτυκτο,
υἱὸν Ἐϋσσώρου, Ἀκάμαντ' ἠΰν τε μέγαν τε.
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψεν.

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Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἔναιεν ἐϋκτιμένῃ ἐν Ἀρίσβῃ
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισιν·
πάντας γὰρ φιλέεσκεν ὁδῷ ἔπι οἰκία ναίων.
ἀλλά οἱ οὔτις τῶνγε τότ' ἤρκεσε λυγρὸν ὄλεθρον
πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτὸν καὶ θεράποντα Καλήσιον, ὅς ῥα τόθ' ἵππων
ἔσκεν ὑφηνίοχος· τὼ δ' ἄμφω γαῖαν ἐδύτην.
Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξεν·
βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὕς ποτε νύμφη
νηῒς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίωνι.
Βουκολίων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος,
πρεσβύτατος γενεῇ, σκότιον δέ ἑ γείνατο μήτηρ·
ποιμαίνων δ' ἐπ' ὄεσσι μίγη φιλότητι καὶ εὐνῇ,
ἡ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.
καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
Μηκιστηϊάδης καὶ ἀπ' ὤμων τεύχε' ἐσύλα.
Ἀστύαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
Πιδύτην δ' Ὀδυσεὺς Περκώσιον ἐξενάριξεν
ἔγχεϊ χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.
Ἀντίλοχος δ' Ἄβληρον ἐνήρατο δουρὶ φαεινῷ
Νεστορίδης, Ἔλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·
ναῖε δὲ Σατνιόεντος ἐϋρρείταο παρ' ὄχθας
Πήδασον αἰπεινήν. Φύλακον δ' ἕλε Λήϊτος ἥρως
φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.
Ἄδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
ζωὸν ἕλ'· ἵππω γάρ οἱ ἀτυζομένω πεδίοιο,
ὄζῳ ἔνι βλαφθέντε μυρικίνῳ, ἀγκύλον ἅρμα
ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτὼ μὲν ἐβήτην
πρὸς πόλιν, ᾗπερ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
πρηνὴς ἐν κονίῃσιν ἐπὶ στόμα. πὰρ δέ οἱ ἔστη

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# CHAPTER IV.

## THE SECOND COLONY OF ROANOKE.

### ARRIVAL OF THE EXPECTED RE-ENFORCEMENTS.

A VERY few days after the first colony of Roanoke abandoned their settlement for the purpose of returning to England, as related in the last chapter, a ship which Sir Walter Raleigh sent out to relieve them, with provisions and stores, arrived. and within a fortnight three more ships, under the command of Sir Richard Grenville himself, appeared, with a larger supply of stores, and a considerable reënforcement of men. When this last squadron arrived, and found that the island had been abandoned, the commander was for a time quite at a loss to know what to do. He concluded at length to leave a small party on the island, to keep possession of the ground until he could return to England and make arrangements for the reëstablishing the colony on a more extended scale. So he repaired the fort, and detached a small body of men to garrison it. It is said that the number was fifteen. He also left a sufficient quantity of



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Πριαμίδης Ἕλενος, οἰωνοπόλων ὄχ' ἄριστος,
    "Αἰνεία τε καὶ Ἕκτορ, ἐπεὶ πόνος ὔμμι μάλιστα
Τρώων καὶ Λυκίων ἐγκέκλιται, οὕνεκ' ἄριστοι
πᾶσαν ἐπ' ἰθύν ἐστε μάχεσθαί τε φρονέειν τε,
στῆτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων
πάντη ἐποιχόμενοι, πρὶν αὖτ' ἐν χερσὶ γυναικῶν
φεύγοντας πεσέειν, δηΐοισι δὲ χάρμα γενέσθαι.
αὐτὰρ ἐπεί κε φάλαγγας ἐποτρύνητον ἁπάσας,
ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,
καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει·
Ἕκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπὲ δ' ἔπειτα
μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς
νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,
οἴξασα κληῗδι θύρας ἱεροῖο δόμοιο,
πέπλον, ὅς οἱ δοκέει χαριέστατος ἠδὲ μέγιστος
εἶναι ἐνὶ μεγάρῳ καί οἱ πολὺ φίλτατος αὐτῇ,
θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο,
καί οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἤνις, ἠκέστας, ἱερευσέμεν, αἴ κ' ἐλεήσῃ
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς
ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο,
ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
οὐδ' Ἀχιλῆά ποθ' ὧδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
ὅν πέρ φασι θεᾶς ἐξ ἔμμεναι· ἀλλ' ὅδε λίην
μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν."
    Ὣς ἔφαθ', Ἕκτωρ δ' οὔτι κασιγνήτῳ ἀπίθησεν.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε,
πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ᾤχετο πάντη,
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,

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φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
Τρωσὶν ἀλεξήσοντα κατελθέμεν· ὣς ἐλέλιχθεν.
Ἕκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν ἀΰσας
“Τρῶες ὑπέρθυμοι τηλεκλειτοί τ' ἐπίκουροι,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
ὄφρ' ἂν ἐγὼ βείω προτὶ Ἴλιον, ἠδὲ γέρουσιν
εἴπω βουλευτῇσι καὶ ἡμετέρῃς ἀλόχοισιν
δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας.”
Ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ·
ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινὸν,
ἄντυξ, ἣ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.
Γλαῦκος δ' Ἱππολόχοιο πάϊς καὶ Τυδέος υἱὸς
ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης
“Τίς δὲ σύ ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων;
οὐ μὲν γάρ ποτ' ὄπωπα μάχῃ ἔνι κυδιανείρῃ
τὸ πρίν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἁπάντων
σῷ θάρσει, ὅτ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας·
δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.
εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.
οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος,
δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν,
ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
σεῦε κατ' ἠγάθεον Νυσήϊον· αἱ δ' ἅμα πᾶσιν
θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
θεινόμεναι βουπλῆγι. Διώνυσος δὲ φοβηθεὶς
δύσεθ' ἁλὸς κατὰ κῦμα, Θέτις δ' ὑπεδέξατο κόλπῳ
δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλῇ.
τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζώοντες,
καί μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν

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ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.
οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
εἰ δέ τίς ἐσσι βροτῶν, οἳ ἀρούρης καρπὸν ἔδουσιν,
ἆσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι."
Τὸν δ' αὖθ' Ἱππολόχοιο προσηύδα φαίδιμος υἱός
"Τυδείδη μεγάθυμε, τίη γενεὴν ἐρεείνεις;
οἵη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
φύλλα τὰ μέν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
ὣς ἀνδρῶν γενεὴ ἡ μὲν φύει, ἡ δ' ἀπολήγει.
εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῇς
ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν·
ἔστι πόλις Ἐφύρη μυχῷ Ἄργεος ἱπποβότοιο,
ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην.
τῷ δὲ θεοὶ κάλλος τε καὶ ἠνορέην ἐρατεινὴν
ὤπασαν. αὐτάρ οἱ Προῖτος κακὰ μήσατο θυμῷ,
ὅς ῥ' ἐκ δήμου ἔλασσεν, ἐπεὶ πολὺ φέρτερος ἦεν,
Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσεν.
τῷ δὲ γυνὴ Προίτου ἐπεμήνατο, δῖ' Ἄντεια,
κρυπταδίῃ φιλότητι μιγήμεναι· ἀλλὰ τὸν οὔτι
πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
ἡ δὲ ψευσαμένη Προῖτον βασιλῆα προσηύδα
'τεθναίης, ὦ Προῖτ', ἢ κάκτανε Βελλεροφόντην,
ὅς μ' ἔθελεν φιλότητι μιγήμεναι οὐκ ἐθελούσῃ.'
ὣς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσεν·
κτεῖναι μέν ῥ' ἀλέεινε, σεβάσσατο γὰρ τόγε θυμῷ,
πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὅγε σήματα λυγρὰ,
γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλὰ,
δεῖξαι δ' ἠνώγειν ᾧ πενθερῷ, ὄφρ' ἀπόλοιτο.
αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.

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ἀλλ' ὅτε δὴ Λυκίην ἷξε Ξάνθον τε ῥέοντα,
προφρονέως μιν τῖεν ἄναξ Λυκίης εὐρείης.
ἐννῆμαρ ξείνισσε καὶ ἐννέα βοῦς ἱέρευσεν·
ἀλλ' ὅτε δὴ δεκάτη ἐφάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότε μιν ἐρέεινε καὶ ᾔτεε σῆμα ἰδέσθαι,
ὅττι ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο.
αὐτὰρ ἐπειδὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
πρῶτον μέν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσεν
πεφνέμεν. ἡ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων,
πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο.
καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας,
δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν·
καρτίστην δὴ τήνγε μάχην φάτο δύμεναι ἀνδρῶν.
τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινεν·
κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
εἷσε λόχον. τοὶ δ' οὔτι πάλιν οἶκόνδε νέοντο·
πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης.
ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἠὺν ἐόντα,
αὐτοῦ μιν κατέρυκε, δίδου δ' ὅγε θυγατέρα ἥν,
δῶκε δέ οἱ τιμῆς βασιληΐδος ἥμισυ πάσης·
καὶ μέν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο.
ἡ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
Ἴσανδρόν τε καὶ Ἱππόλοχον καὶ Λαοδάμειαν.
Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεύς,
ἡ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
ἀλλ' ὅτε δὴ καὶ κεῖνος ἀπήχθετο πᾶσι θεοῖσιν,
ἤτοι ὁ κὰπ πεδίον τὸ Ἀλήϊον οἶος ἀλᾶτο,
ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων.
Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἆτος πολέμοιο

μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν,
τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα.
Ἱππόλοχος δ᾽ ἔμ᾽ ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι·
πέμπε δέ μ᾽ ἐς Τροίην, καί μοι μάλα πόλλ᾽ ἐπέτελλεν,
αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ᾽ ἄριστοι
ἔν τ᾽ Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.
ταύτης τοι γενεῆς τε καὶ αἵματος εὔχομαι εἶναι."
Ὣς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὰρ ὁ μειλιχίοισι προσηύδα ποιμένα λαῶν·
"Ἦ ῥά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός·
Οἰνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
ξείνισ᾽ ἐνὶ μεγάροισιν ἐείκοσιν ἤματ᾽ ἐρύξας.
οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·
Οἰνεὺς μὲν ζωστῆρα δίδου φοίνικι φαεινὸν,
Βελλεροφόντης δὲ χρύσεον δέπας ἀμφικύπελλον,
καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ᾽ ἐμοῖσιν.
Τυδέα δ᾽ οὐ μέμνημαι, ἐπεί μ᾽ ἔτι τυτθὸν ἐόντα
κάλλιφ᾽, ὅτ᾽ ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.
τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσῳ
εἰμὶ, σὺ δ᾽ ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἵκωμαι.
ἔγχεα δ᾽ ἀλλήλων ἀλεώμεθα καὶ δι᾽ ὁμίλου·
πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοί τ᾽ ἐπίκουροι,
κτείνειν ὅν κε θεός γε πόρῃ καὶ ποσσὶ κιχείω,
πολλοὶ δ᾽ αὖ σοὶ Ἀχαιοὶ, ἐναιρέμεν ὅν κε δύνηαι.
τεύχεα δ᾽ ἀλλήλοις ἐπαμείψομεν, ὄφρα καὶ οἵδε
γνῶσιν, ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ᾽ εἶναι."
Ὣς ἄρα φωνήσαντε, καθ᾽ ἵππων ἀΐξαντε,
χεῖράς τ᾽ ἀλλήλων λαβέτην καὶ πιστώσαντο.
ἔνθ᾽ αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,
ὃς πρὸς Τυδείδην Διομήδεα τεύχε᾽ ἄμειβεν

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χρύσεα χαλκείων, ἑκατόμβοι' ἐννεαβοίων.
   Ἕκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν,
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θέον ἠδὲ θύγατρες
εἰρόμεναι παῖδάς τε κασιγνήτους τε ἔτας τε
καὶ πόσιας· ὁ δ' ἔπειτα θεοῖς εὔχεσθαι ἀνώγει
πάσας ἑξείης· πολλῇσι δὲ κήδε' ἐφῆπτο.
   Ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανεν,
ξεστῇς αἰθούσῃσι τετυγμένον—αὐτὰρ ἐν αὐτῷ
πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες
κοιμῶντο Πριάμοιο παρὰ μνηστῇς ἀλόχοισιν.
κουράων δ' ἑτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
δώδεκ' ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοιο,
πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
κοιμῶντο Πριάμοιο παρ' αἰδοίῃς ἀλόχοισιν.
ἔνθα οἱ ἠπιόδωρος ἐναντίη ἤλυθε μήτηρ
Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην,
ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν
   "Τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
ἦ μάλα δὴ τείρουσι δυσώνυμοι υἷες Ἀχαιῶν
μαρνάμενοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
ἀλλὰ μέν', ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
ὡς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
πρῶτον, ἔπειτα δέ κ' αὐτὸς ὀνήσεαι, αἴ κε πίῃσθα.
ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
ὡς τύνη κέκμηκας ἀμύνων σοῖσιν ἔτῃσιν."
   Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἕκτωρ
"μή μοι οἶνον ἄειρε μελίφρονα, πότνια μῆτερ,
μή μ' ἀπογυιώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι·
χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἴθοπα οἶνον
ἅζομαι· οὐδέ πῃ ἔστι κελαινεφέϊ Κρονίωνι

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αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
ἔρχεο σὺν ϑυέεσσιν, ἀολλίσσασα γεραιάς·
πέπλον δ᾽, ὅστις τοι χαριέστατος ἠδὲ μέγιστος
ἔστιν ἐνὶ μεγάρῳ καί τοι πολὺ φίλτατος αὐτῇ,
τὸν ϑὲς Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο,
καί οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἤνις, ἠκέστας, ἱερευσέμεν, αἴ κ᾽ ἐλεήσῃ
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς,
ἄγριον αἰχμητὴν, κρατερὸν μήστωρα φόβοιο.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
ἔρχευ· ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσσω,
αἴ κ᾽ ἐθέλῃσ᾽ εἰπόντος ἀκουέμεν. ὥς κέ οἱ αὖθι
γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.
εἰ κεῖνόν γε ἴδοιμι κατελθόντ᾽ Ἄϊδος εἴσω,
φαίην κε φρέν᾽ ἀτέρπου ὀϊζύος ἐκλελαθέσθαι."
Ὣς ἔφαθ᾽, ἡ δὲ μολοῦσα ποτὶ μέγαρ᾽ ἀμφιπόλοισιν
κέκλετο· ταὶ δ᾽ ἄρ᾽ ἀόλλισσαν κατὰ ἄστυ γεραιάς.
αὐτὴ δ᾽ ἐς ϑάλαμον κατεβήσετο κηώεντα,
ἔνθ᾽ ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος ϑεοειδὴς
ἤγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον,
τὴν ὁδὸν, ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
τῶν ἕν᾽ ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
ἀστὴρ δ᾽ ὣς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων.
βῆ δ᾽ ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.
Αἱ δ᾽ ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,
τῇσι ϑύρας ὤϊξε Θεανὼ καλλιπάρῃος,
Κισσηῒς, ἄλοχος Ἀντήνορος ἱπποδάμοιο·

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τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἱέρειαν.
αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον.
ἡ δ' ἄρα πέπλον ἑλοῦσα Θεανὼ καλλιπάρῃος
ϑῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο,
εὐχομένη δ' ἠρᾶτο Διὸς κούρῃ μεγάλοιο
"Πότνι' Ἀθηναίη, ἐρυσίπτολι, δῖα ϑεάων,
ἆξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν
πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηῷ,
ἤνις, ἠκέστας, ἱερεύσομεν, αἴ κ' ἐλεήσῃς
ἄστυ κε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα."
Ὣς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.
ὣς αἱ μέν ῥ' εὔχοντο Διὸς κούρῃ μεγάλοιο,
Ἕκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
καλὰ, τά ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἳ τότ' ἄριστοι
ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες,
οἵ οἱ ἐποίησαν ϑάλαμον καὶ δῶμα καὶ αὐλὴν
ἐγγύθι τε Πριάμοιο καὶ Ἕκτορος, ἐν πόλει ἄκρῃ.
ἔνθ' Ἕκτωρ εἰσῆλθε διίφιλος, ἐν δ' ἄρα χειρὶ
ἔγχος ἔχ' ἑνδεκάπηχυ· πάροιθε δὲ λάμπετο δουρὸς
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος ϑέε πόρκης.
τὸν δ' εὗρ' ἐν ϑαλάμῳ περικαλλέα τεύχε' ἕποντα,
ἀσπίδα καὶ ϑώρηκα καὶ ἀγκύλα τόξ' ἁφόωντα·
Ἀργείη δ' Ἑλένη μετ' ἄρα δμωῇσι γυναιξὶν
ἧστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.
τὸν δ' Ἕκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν
"Δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο ϑυμῷ.
λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τεῖχος
μαρνάμενοι· σέο δ' εἵνεκ' ἀϋτή τε πτόλεμός τε
ἄστυ τόδ' ἀμφιδέδηε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,
ὅντινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο.
ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηΐοιο ϑέρηται."

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Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής
"Ἕκτορ, ἐπεί με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
τοὔνεκά τοι ἐρέω· σὺ δὲ σύνθεο καί μευ ἄκουσον,
οὔτοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι
ἥμην ἐν θαλάμῳ, ἔθελον δ' ἄχεϊ προτραπέσθαι.
νῦν δέ με παρειποῦσ' ἄλοχος μαλακοῖς ἐπέεσσιν
ὥρμησ' ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
λώϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
ἀλλ' ἄγε νῦν ἐπίμεινον, Ἀρήϊα τεύχεα δύω·
ἢ ἴθ', ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ' ὀΐω."
Ὣς φάτο, τὸν δ' οὔτι προσέφη κορυθαίολος Ἕκτωρ·
τὸν δ' Ἑλένη μύθοισι προσηύδα μειλιχίοισιν
"Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυοέσσης,
ὥς μ' ὄφελ' ἤματι τῷ ὅτε με πρῶτον τέκε μήτηρ
οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
ἔνθα με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,
ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνονος εἶναι ἄκοιτις,
ὃς ᾔδη νέμεσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
τούτῳ δ' οὔτ' ἂρ νῦν φρένες ἔμπεδοι οὔτ' ἄρ' ὀπίσσω
ἔσσονται· τῷ καί μιν ἐπαυρήσεσθαι ὀΐω.
ἀλλ' ἄγε νῦν εἴσελθε καὶ ἕζεο τῷδ' ἐπὶ δίφρῳ,
δᾶερ, ἐπεί σε μάλιστα πόνος φρένας ἀμφιβέβηκεν
εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἕνεκ' ἄτης,
οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὡς καὶ ὀπίσσω
ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισιν."
Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἕκτωρ
"μή με κάθιζ' Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις.
ἤδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ' ἐπαμύνω
Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.
ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτὸς,

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*ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἐόντα.*
*καὶ γὰρ ἐγὼν οἶκόνδ' ἐσελεύσομαι, ὄφρα ἴδωμαι*
*οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.*
*οὐ γάρ τ' οἶδ' ἢ ἔτι σφιν ὑπότροπος ἵξομαι αὖτις,*
*ἦ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν 'Αχαιῶν."*
*"Ως ἄρα φωνήσας ἀπέβη κορυθαίολος "Εκτωρ.*
*αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας,*
*οὐδ' εὗρ' 'Ανδρομάχην λευκώλενον ἐν μεγάροισιν,*
*ἀλλ' ἥγε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ*
*πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.*
*"Εκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,*
*ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμωῇσιν ἔειπεν*
*"Εἰ δ' ἄγε μοι δμωαί, νημερτέα μυθήσασθε·*
*πῇ ἔβη 'Ανδρομάχη λευκώλενος ἐκ μεγάροιο*
*ἠέ πη ἐς γαλόων, ἢ εἰνατέρων εὐπέπλων,*
*ἦ ἐς 'Αθηναίης, ἐξοίχεται, ἔνθα περ ἄλλαι*
*Τρωαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἱλάσκονται;"*
*Τὸν δ' αὖτ' ὀτρηρὴ ταμίη πρὸς μῦθον ἔειπεν*
*""Εκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,*
*οὔτε πη ἐς γαλόων οὔτ' εἰνατέρων εὐπέπλων*
*οὔτ' ἐς 'Αθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι*
*Τρωαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἱλάσκονται,*
*ἀλλ' ἐπὶ πύργον ἔβη μέγαν 'Ιλίου, οὕνεκ' ἄκουσεν*
*τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι 'Αχαιῶν.*
*ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,*
*μαινομένῃ εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη."*
*Ἦ ῥα γυνὴ ταμίη, ὁ δ' ἀπέσσυτο δώματος "Εκτωρ*
*τὴν αὐτὴν ὁδὸν αὖτις ἐϋκτιμένας κατ' ἀγυιάς.*
*εὖτε πύλας ἵκανε διερχόμενος μέγα ἄστυ,*
*Σκαιάς—τῇ γὰρ ἔμελλε διεξίμεναι πεδίονδε—*
*ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα*
*'Ανδρομάχη, θυγάτηρ μεγαλήτορος 'Ηετίωνος,*

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Ἠετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσσῃ,
Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἄνδρεσσιν ἀνάσσων·
τοῦπερ δὴ θυγάτηρ ἔχεθ' Ἕκτορι χαλκοκορυστῇ.
ἥ οἱ ἔπειτ' ἤντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὔτως,
Ἑκτορίδην ἀγαπητὸν, ἀλίγκιον ἀστέρι καλῷ,
τόν ῥ' Ἕκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
Ἀστυάνακτ'· οἶος γὰρ ἐρύετο Ἴλιον Ἕκτωρ.
ἤτοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δακρυχέουσα,
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν
“Δαιμόνιε, φθίσει σε τὸ σὸν μένος οὐδ' ἐλεαίρεις
παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ
πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη
σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
ἔσται θαλπωρὴ, ἐπεὶ ἂν σύγε πότμον ἐπίσπῃς,
ἀλλ' ἄχε'· οὐδέ μοί ἐστι πατὴρ καὶ πότνια μήτηρ.
ἤτοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεὺς,
ἐκ δὲ πόλιν πέρσεν Κιλίκων εὐναιετάωσαν,
Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἠετίωνα,
οὐδέ μιν ἐξενάριξε, σεβάσσατο γὰρ τόγε θυμῷ,
ἀλλ' ἄρα μιν κατέκηε σὺν ἔντεσι δαιδαλέοισιν
ἠδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
οἳ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
οἱ μὲν πάντες ἰῷ κίον ἤματι Ἄϊδος εἴσω·
πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεὺς,
βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῇς ὀΐεσσιν.
μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὑληέσσῃ,
τὴν ἐπεὶ ἂρ δεῦρ' ἤγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,
ἂψ ὅγε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,

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πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
Ἕκτορ, ἀτὰρ σύ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ
ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης,
ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
μὴ παῖδ' ὀρφανικὸν θήῃς χήρην τε γυναῖκα·
λαὸν δὲ στῆσον παρ' ἐρινεὸν, ἔνθα μάλιστα
ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τεῖχος.
τρὶς γὰρ τῇγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι
ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα
ἠδ' ἀμφ' Ἀτρείδας καὶ Τυδέος ἄλκιμον υἱόν·
ἤ πού τίς σφιν ἔνισπε θεοπροπίων εὖ εἰδὼς,
ἤ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."
Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ
"ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
αἰδέομαι Τρῶας καὶ Τρωάδας ἑλκεσιπέπλους,
αἴ κε κακὸς ὣς νόσφιν ἀλυσκάζω πολέμοιο·
οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
αἰεὶ καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι,
ἀρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
ἔσσεται ἦμαρ ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο.
ἀλλ' οὔ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος,
οὔτε κασιγνήτων, οἵ κεν πολέες τε καὶ ἐσθλοὶ
ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
δακρυόεσσαν ἄγηται, ἐλεύθερον ἦμαρ ἀπούρας.
καί κεν ἐν Ἄργει ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοις,
καί κεν ὕδωρ φορέοις Μεσσηΐδος ἢ Ὑπερείης
πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσετ' ἀνάγκη·
καί ποτέ τις εἴπῃσιν ἰδὼν κατὰ δάκρυ χέουσαν

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‘ Ἕκτορος ἥδε γυνὴ, ὃς ἀριστεύεσκε μάχεσθαι
Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.’
ὥς ποτέ τις ἐρέει· σοί δ’ αὖ νέον ἔσσεται ἄλγος
χήτεϊ τοιοῦδ’ ἀνδρὸς, ἀμύνειν δούλιον ἦμαρ.
ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
πρίν γ’ ἔτι σῆς τε βοῆς σοῦ θ’ ἑλκηθμοῖο πυθέσθαι.”
Ὣς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἕκτωρ.
ἂψ δ’ ὁ πάϊς πρὸς κόλπον ἐϋζώνοιο τιθήνης
ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθεὶς,
ταρβήσας χαλκόν τε ἰδὲ λόφον ἱππιοχαίτην,
δεινὸν ἀπ’ ἀκροτάτης κόρυθος νεύοντα νοήσας.
ἐκ δ’ ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
αὐτίκ’ ἀπὸ κρατὸς κόρυθ’ εἵλετο φαίδιμος Ἕκτωρ,
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·
αὐτὰρ ὅγ’ ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλε τε χερσὶν,
εἶπεν ἐπευξάμενος Διί τ’ ἄλλοισίν τε θεοῖσιν
“ Ζεῦ ἄλλοι τε θεοὶ, δότε δὴ καὶ τόνδε γενέσθαι
παῖδ’ ἐμὸν, ὡς καὶ ἐγώ περ, ἀριπρεπέα Τρώεσσιν,
ὧδε βίην τ’ ἀγαθὸν καὶ Ἰλίου ἶφι ἀνάσσειν·
καί ποτέ τις εἴπῃσι ‘ πατρός γ’ ὅδε πολλὸν ἀμείνων’
ἐκ πολέμου ἀνιόντα· φέροι δ’ ἔναρα βροτόεντα
κτείνας δήϊον ἄνδρα χαρείη δὲ φρένα μήτηρ.”
Ὣς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
παῖδ’ ἑόν· ἡ δ’ ἄρα μιν κηώδεϊ δέξατο κόλπῳ
δακρυόεν γελάσασα· πόσις δ’ ἐλέησε νοήσας,
χειρί τέ μιν κατέρεξεν ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζεν
“ Δαιμονίη, μή μοί τι λίην ἀκαχίζεο θυμῷ·
οὐ γάρ τίς μ’ ὑπὲρ αἶσαν ἀνὴρ Ἄϊδι προϊάψει·
μοῖραν δ’ οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
οὐ κακὸν, οὐδὲ μὲν ἐσθλὸν, ἐπὴν τὰ πρῶτα γένηται.
ἀλλ’ εἰς οἶκον ἰοῦσα τὰ σ’ αὐτῆς ἔργα κόμιζε,
ἱστόν τ’ ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε

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*ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει*
*πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν."*
*Ὣς ἄρα φωνήσας κόρυθ' εἵλετο φαίδιμος Ἕκτωρ*
*ἵππουριν· ἄλοχος δὲ φίλη οἶκόνδε βεβήκει*
*ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.*
*αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας*
*Ἕκτορος ἀνδροφόνοιο, κιχήσατο δ' ἔνδοθι πολλὰς*
*ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.*
*αἱ μὲν ἔτι ζωὸν γόον Ἕκτορα ᾧ ἐνὶ οἴκῳ·*
*οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο*
*ἵξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.*
*Οὐδὲ Πάρις δήθυνεν ἐν ὑψηλοῖσι δόμοισιν,*
*ἀλλ' ὅγ', ἐπεὶ κατέδυ κλυτὰ τεύχεα, ποικίλα χαλκῷ,*
*σεύατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς.*
*ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,*
*δεσμὸν ἀπορρήξας θείῃ πεδίοιο κροαίνων,*
*εἰωθὼς λούεσθαι ἐϋρρεῖος ποταμοῖο,*
*κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται*
*ὤμοις ἀΐσσονται· ὁ δ' ἀγλαΐηφι πεποιθώς,*
*ῥίμφα ἑ γοῦνα φέρει μετά τ' ἤθεα καὶ νομὸν ἵππων·*
*ὣς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,*
*τεύχεσι παμφαίνων ὥστ' ἠλέκτωρ, ἐβεβήκει*
*καγχαλόων, ταχέες δὲ πόδες φέρον. αἶψα δ' ἔπειτα*
*Ἕκτορα δῖον ἔτετμεν ἀδελφεὸν, εὖτ' ἄρ' ἔμελλεν*
*στρέψεσθ' ἐκ χώρης, ὅθι ᾗ ὀάριζε γυναικί.*
*τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής*
*"Ἠθεῖ', ἦ μάλα δή σε καὶ ἐσσύμενον κατερύκω*
*δηθύνων, οὐδ' ἦλθον ἐναίσιμον, ὡς ἐκέλευες."*
*Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἕκτωρ*
*"δαιμόνι', οὐκ ἄν τίς τοι ἀνὴρ, ὃς ἐναίσιμος εἴη,*
*ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·*
*ἀλλ' ἑκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ*

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ἄχνυται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σεῖο.
ἀλλ' ἴομεν· τὰ δ' ὄπισθεν ἀρεσσόμεθ', αἴ κέ ποθι Ζεὺς
δώῃ ἐπουρανίοισι θεοῖς αἰειγενέτῃσιν
κρητῆρα στήσασθαι ἐν μεγάροισιν,
ἐκ Τροίης ἐλάσαντας ἐϋκνήμιδας Ἀχαιούς."

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# NOTES.

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## EXPLANATION OF THE PRINCIPAL ABBREVIATIONS USED IN THE FOLLOWING NOTES.

| | |
|---|---|
| Butt. | Buttman, Large Greek Grammar. |
| comm. | common, or commonly. |
| const. | construction. |
| Cr. | Crusius. |
| D. | Derby. |
| deriv. | derivation, or derived. |
| Dic. Antiqq. | Dictionary of Antiquities. |
| dif. | differ, difference. |
| Dind. | Dindorf. |
| Doed. | Doederlein. |
| Düntz. | Düntzer. |
| editt. | editions. |
| enclit. | enclitic. |
| F. | Faesi. |
| ff. | following. |
| fr. | from. |
| genr. | general, generally. |
| κτἑ. | καὶ τὰ ἕτερα = et cetera. |
| L. & Sc. | Lexicon of Liddell & Scott. |
| Lex. | " " " |
| lit. | literal, literally. |
| meton. | metonymy. |
| Naeg. | Naegelsbach. |
| perh. | perhaps. |
| pred. | predicate. |
| sc. | scilicet, understood, understand. |
| Sp. or Spitz. | Spitzner. |
| St. | Stadelmann. |
| st. | stead, instead of. |
| subj. | subject. |
| subst. | substantive. |
| usu. | usual, usually. |
| v. vv. | verse, verses. |
| w. | with. |

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# NOTES.

## BOOK FIRST.

1, Μῆνιν . . . Ἀχιλῆος, *The wrath of Achilles*, in its origin and consequences, the theme of the entire Iliad. (Cf. Smith's History of Greece, chap. II. § 7. p. 23.) —— θεά. "According to the scholiasts, Calliope, the muse of heroic poetry, is meant; but Hom. nowhere mentions either the number, or the names, of the muses. These ideas belong probably to a later age. The passage in the Odys. 24, 60, where *nine* muses are mentioned, is not considered the true reading." Cr. —— Πηληϊάδεω. For the formation of patronymics, see H. 466; K. § 233, 2, (b). For the ending εω (pronounced in scanning as one syllable by synizesis. H. 37; K. § 12), see H. 136 D, b, 2; K. § 211, 2. —— Ἀχιλῆος: one λ, metri gratia, for Ἀχιλλῆος: for the ending ῆος, Att. έως, see H. 189 D; K. § 213, 13.

2, 3. μυρία and μύρια differ how in meaning? See Lex. —— Ἀχαιοῖς, *the Achaeans*, the leading tribe in Peloponnesus and in Thessaly, in the heroic age: hence, the name is often put for the Greeks as a whole; since οἱ Ἕλληνες, the usual name in the historic period, was not yet thus used. The other usual names for the Greeks in Hom. are Ἀργεῖοι and Δαναοί. —— Ἄϊδι: see Lex. Ἅιδης, ᾅδης: *to Hades*, meaning in Hom., not the underworld, but the god of the underworld. Notice the dat. here, with the comp. verb προΐαψεν. H. 605; K. § 284, R. 2. Cf. Aen. 2, 398, *multos Danaum demittimus Orco*.

4, 5. *αὐτούς*, *them themselves* (i. e. their bodies), obj. of τεῦχε, imperf. w. augment omitted, as often in Hom. H. 307 D; K. § 219. —— *κύνεσσιν* (= Att. κυσίν, fr. κύων): ending, H. 154 D, b; K. § 213, 3. —— *οἰωνοῖσι*: H. 140 D, b; K. § 212, 5. —— *πᾶσι*, *to all* (as many as came), F.; Cr. and some others say = *παντοίοις*, *to all kinds.* —— *Διὸς . . . βουλή*, *the will of Zeus*, that the injured Achilles should be avenged by disasters to the

Greeks. —— δέ is thought to have in Hom. sometimes a causal force (see Lex.), and is often rendered *for;* but this meaning is not acknowledged by all critics. —— ἐτελείετο (τελέω): H. 370 D, b; K. § 222, B. (2).

6, 8. ἐξ οὗ δή, *ever since the time when;* connect in thought w. the above ἥ ... ἔθηκεν ... προΐαψεν κτέ. —— διαστήτην = διεστήτην: cf. N. on τεῦχε, v. 4. —— τίς τ' ἄρ ( = τὲ ἄρ, not τοὶ ἄρ): τέ copulat. conjunc., and ἄρ inferential, join this sentence w. the preceding, as coördinate. For the exact meaning of ἄρα, ἄρ, ῥά, see H. 865, 1; K. § 324, 3. The meaning of this word, so frequent in Hom. and so often left untranslated, should be definitely fixed in the mind of the student. —— θεῶν limits τίς. —— ξυνέηκε (σύν, ἵημι): H. 403 D, 1; K. § 230, ἵημι.

9–12. ὁ γάρ, *for this one, for he,* i. e. the son of Lêtô and Zeus. Meaning of ὁ, ἡ, τό, in Hom.? H. 524; K. § 247, 2. —— βασιλῆϊ, *the king,* i. e. Agamemnon (Ἀτρεΐδης, ἄναξ ἀνδρῶν, v. 7): for this form, see H. 189 D; K. § 213, 13. —— ἀνά: H. 636, a; K. § 290, 1, (1), b. —— ὦρσε, ὄρνυμι. —— τόν: force here? H. 530, a; K. § 244, 7. Faesi suggests that the slow, spondaic movement of this verse is adapted to call attention to the thought. Chryses was priest of Apollo in Chryse, a small town between the foot of Mt. Ida and the coast, S. of Troy. —— ὁ γάρ, v. 12; i. e. Χρύσης. —— θοὰς ἐπὶ νῆας, *to the swift ships.* These were drawn up on the shore, so as to form the encampment of the Greeks. νῆας, declens.? H. 189 D; K. 214, 5.

13, 14. λυσόμενός τε θύγατρα, *both to ransom his daughter,* etc., i. e. Chrysēïs, the only name given her in Hom.: θύγατρα, H. 173 D; K. § 213, 10. —— στέμματα ... Ἀπόλλωνος, *a wreath of Apollo,* i. e. a wreath sacred to Apollo. According to Eustathius, it was of laurel twined with woollen yarn. The plur. στέμματα is used on the same principle as τόξα, v. 45: βασίλεια, Anab. 1, 2, 7. The sing. would also be proper. Cf. v. 28.

15–19. χρυσέῳ: two syllables by synizesis. Cf. N. on Πηληϊάδεω, v. 1. The first foot is χρυσέῳ ἀ-, a dactyl. For the shortening of a long vowel or diphthong, in the end of a word, before another vowel, in the thesis, see H. 86 D; K. § 209, 7. Cf. ἑκηβόλου, v. 14; καί and ἄλλοι, v. 17. —— ἀνά w. dat. only in epic and lyric poetry. —— Ἀτρεΐδα δύω (Att. δύο), *the two Atrīdae,* i. e. Agamemnon and Menelaus. Where the sing. is used (v. 7), Agamemnon, the older of the two and the superior in authority, is comm. meant. —— δοῖεν: optat. without ἄν, expressing a wish. H. 721, 1; K. § 259, 3, (b); G. § 82: *may the god ... grant,* etc. —— Πριάμοιο: declens.? H. 140 D; K. § 212, 2. —— εὖ, *well,* i. e. *in safety.*

20–25. λῦσαι, δέχεσθαι: infin. as imperat. H. 784; K. § 306, R, 11; G. § 101: ἁζόμενοι, v. 21, agrees w. their subj. sc. ὑμεῖς, *do ye both release.* etc. —— τὰ (cf. Note on ὁ, v. 9) ἄποινα, *this ransom* (which I bring),

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—— Ἀπόλλωνα. Notice the frequent recurrence of spondaïc verses in Hom. Cf. vv. 11, 14. —— ἐπευφήμησαν: ἐπευφημέω (ἐπί, εὖ, φημί). —— ἱερῆα (ἱερεύς): for the form, cf. Ἀχιλῆος, v. 1, N. —— δέχθαι: H. 408 D, 36; K. § 227, B. —— οὐκ ... ἥνδανε, *it* (to reverence the king, etc.) *did not please*, etc. —— θυμῷ, *in mind:* const.? H. 609; K. § 285, 3, (d). —— κακῶς ἀφίει, *dismissed* (*him*, i. e. the priest) *rudely.* —— κρατερὸν μῦθον: obj. of ἐπὶ ... ἔτελλεν (ἐπιτέλλω). Tmesis is frequent in Hom. H. 477, 616; K. § 300, 2.

26–31. μή σε ... κιχείω (κιχάνω): subjunct. 1st pers., prohibition, H. 720, a, b; K. § 259, 1, (a); G. § 86, N. 1: *let me not find you*, etc. —— κοίλῃσιν: endings of dat. plur. 1st declens. in Hom.? H. 129 D; K. § 211, 5. —— νηυσί (two syllables), fr. ναῦς: declens. in Hom.? H. 189 D; K. § 214, 5. —— δηθύνοντα, ἰόντα agree w. σέ. —— μή ... οὐ ... *lest ... not*, etc. —— νύ (enclit.): mark well the forms and meaning of this word. Lex. νῦν, II. —— τοί (enclit.) is used in Hom. either for σοί, dat. sing. (as here); or else as a particle, illative, or intensive: τοί (orthotone) = οἱ (or οἵ), and is either demonst. or relative. —— στέμμα θεοῖο (gen. H. 140 D; K. § 212, 2); cf. *Apollinis infula*, Aen. 2, 430. —— τήν: cf. N. on ὁ, v. 9. —— πρίν, adv., *sooner shall old age come*, etc. —— μίν (pron. 3d pers. H. 233 D; K. § 217), obj. of ἐπί in compos. (ἔπεισιν). —— ἐν Ἄργεϊ. Agamemnon resided at Mycēnae, a few miles N. E. of the city Argos. Hence, Argos is to be taken here in a wider sense than the city alone, including also the surrounding country. Cf. 2, 108. —— ἱστόν, *loom:* other meanings? See Lex. —— ἐποιχομένην (ἐποίχομαι), ἀντιόωσαν (ἀντιάω, H. 370 D; K. § 222, 1, (3), both agree w. μίν, v. 29. —— λέχος, acc.; obj. of motion; H. 551; K. § 277: a rare const. w. ἀντιάω.

32–36. ὥς being followed here by the enclit. κέ ( = κέν = Att. ἄν) may in form stand for ὡς, as final conj., *in order that;* or for ὥς, adv. *thus.* The former is preferred: ἄν or κέ, after ὡς, final conj. is rare. H. 739, 741; K. § 330, 4; G. § 44, N. 2. —— νέηαι: for the ending, see H. 363 D; K. § 220, 10. —— Ὥς, v. 33. Dif. in meaning between ὥς and ὡς. Cf. N. v. 32. —— ἔφατο (φημί): H. 404 D; K. § 178. Mid. —— ἔδδεισεν: H. 409 D, 5; K. § 230: notice the ν movable here; added to make the final syllable long by position. —— ὁ γέρων = ὁ γεραιός (v. 35): with the use of the article here, cf. τά τ' ἐόντα, τά τ' ἐσσόμενα (v. 70): an approximation towards the Att. use of the article; F., also K. § 247, 2; H. 524. —— βῆ (= ἔβη): cf. τεῦχε, v. 3, N. —— Ending -οιο, cf. v. 28, N. —— πολλά, adv. *earnestly:* join w. ἠρᾶτο (ἀράομαι). —— τόν, as relat., *whom*, H. 243 D; K. § 247, 4.

37–41. κλῦθι: H. 426 D, 8; K. § 230, κλύω. —— μεῦ: H. 233 D; K.



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§ 217. —— Χρύσην: the city (Chryse); not the priest (Chryses). —— Κίλλαν, *Cilla*, or, as Grote would write, *Killa*, probably near Chryse. Cf. v. 11, N. —— Τενέδοιο: *Tenedos*. Cf. Aen. 2, 21.

> Est in conspectu Tenedos, notissima fama
> Insula, dives opum, Priami dum regna manebant,
> Nunc tantum sinus et statio male fida carinis.

—— Σμινθεῦ, voc., emphat. posit. Imitate in rendering, as nearly as you can, the Greek order in presenting the idea. —— τοί (enclit.): cf. v. 28, N. —— χαρίεντα, adv. Some, however, take it as fem. w. νηόν. —— ἐπὶ.. ἔρεψα (tmesis), *if ever I have gracefully roofed over*, etc. The roofing over was the finishing act in the erection of a temple. —— δή: note carefully the force of this word in Hom. H. 851; K. § 315. —— κατὰ ... ἔκηα: κατακαίω. —— ἠδ' = ἠδέ (oxytone): not to be confounded w. ἤδη (paroxytone). —— κρήηνον: κραίνω. Notice the ground of this petition—services rendered. How different the prayer of the Christian!

42–45. τίσειαν (τίνω): cf. δοῖεν, v. 18, N., *may the Danaï atone for*, etc. Δαναοί: cf. Ἀχαιοῖς, v. 2, N. —— βέλεσσιν: what are the three forms in the dat. plur.? H. 176 D. —— τοῦ, *this one*, *him*; obj. of ἔκλυε. —— Φοῖβος, *Phoebus:* an epithet denoting the radiant beauty of youth. L. & Sc. In Homer, and for some centuries after his time, Apollo and Helios are thought to be quite distinct. —— κατὰ ... καρήνων: H. 631, a; K. § 292, I. (1). —— κῆρ: acc. of specif. —— τόξα, *his bow:* composed of several parts; hence, plur. Cf. στέμματα, v. 14, N. —— ὤμοισιν: declens.? Cf. οἰωνοῖσι, v. 5, N. Const.? Dat. of place. H. 612; K. § 283, 1. —— ἀμφηρεφέα: final α becomes long here under the rhythmic accent. H. 88 D; K. § 209, 9.

46–52. ἔκλαγξαν (κλάζω). Critics find here an instance of onomatopoea, —adaptation of sound to sense. So also in πολυφλοίσβοιο, v. 34. —— χωομένοιο, sc. Ἀπόλλωνος. —— αὐτοῦ κινηθέντος (mid. in meaning), *as he moved*. —— ἤϊε: H. 405 D; K. § 226. —— νυκτὶ ἐοικώς, *like night*. This is in keeping with the conception of the angry god. —— μετὰ ... ἕηκεν (tmesis: fr. μεθίημι), *he let fly*, etc. —— βιοῖο limits κλαγγή: differs how in meaning fr. βίοιο? See Lex. βιός and βίος. —— οὐρῆας (οὐρεύς): declens.? H. 189 D; K. § 214, 5. —— ἐπῴχετο: ἐποίχομαι. —— αὐτοῖσι depends on ἐφιείς (ἐπί, ἵημι): H. 605; K. § 296, II., *hurling ... at the men themselves, he smote* (*them*).

53–58. κῆλα, subj. of ᾤχετο. —— τῇ: notice its use here. Cf. note on ὁ γέρων, v. 33. —— δεκάτῃ, sc. ἡμέρᾳ. —— ἀγορήνδε (ἀγορά): force of the ending -δε? Other local endings? H. 203; K. § 235, 3. Notice here η

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(-ρῆνδε, Ionic) for α. H. 24 D, a; K. § 211.——καλέσσατο = Att. ἐκαλέσατο.——τῷ . . . θῆκε (= ἔθηκε): lit. *put* (the thought) *in mind to him*: τῷ, const.? H. 595; K. § 284.——ἐπὶ φρεσί: prep. and dat. w. verb of motion. Force of the const.? H. 618, a; K. § 300, 3.——κήδετο, ὁρᾶτο: subj.? Ἥρη.——θνήσκοντας, sc. αὐτούς, i.e. Δαναούς.——ἤγερθεν (ἀγείρω): notice the ending. H. 355 D, c; K. § 220, 14.——ὁμηγερέες τ' ἐγένοντο appears tautological. It denotes perh. the completion of the act affirmed in ἤγερθεν. Derby renders it, "when all were met and closely thronged around."——τοῖσι belongs logically both with ἀνιστάμενος and with μετέφη: *rising up among them* (H. 601; K. § 284, 3, (10), *addressed them*, lit. *spoke among them*, the dat. depending on μετά in comp.—— δέ, v. 58: notice its use here, connecting the principal to the subordinate clause; a rare use in Att. but more frequent in Hom. H. 862, b; K. § 322, Rem. 8 ff. It may perh. be rendered, *then*.——πόδας: acc. of specif. w. ὠκύς.

59–67. Ἀτρείδη: cf. N. on Ἀτρείδα δύω, v. 16.——ἄμμε: H. 233 D; K. § 217.——πλαγχθέντας (πλάζω): stem? H. 328, b, N; K. § 143, 8. Cf. ἔκλαγξαν, v. 46.——νῦν . . . ἀπονοστήσειν, *now I think we, driven back* (or *having wandered back*), *will return* (home) *again*.——Notice κέν (= Att. ἄν) w. the optat. in a condition. H. 748, 4; K. § 340, 6; G. § 50, 2, N. 2.—— εἰ δὴ . . . δαμᾷ κτέ.: another condition of different form, added to the same principal clause. Notice the force of δή. H. 851; K. § 315, 1 and 2: δαμᾷ, fut. H. 374, 375; K. § 117: *if, I mean, both war*, etc. *shall continue to subdue*, etc.; the probability of their continuance being implied. ——ἐρείομεν (ἐρέω): H. 347 D, 370, b; K. § 220, 16, § 222, B. (2): *let us inquire of*, etc.——ἱερῆα (ἱερεύς): declens.? Cf. οὐρῆας, v. 50.——γάρ τε: notice the use of τέ here, and in many similar instances in Hom. H. 856, a; K. § 321, R. 4: Lex. τέ, VII. 1.——ὅς κ' εἴποι: poten. optat. H. 722; K. § 260, 4; G. § 39, *who might tell*: ὅ τι, adv. acc. H. 552, a: K. § 279, 7, *on what account, why*.——εἴτε . . . εἴτε, *whether . . . or*: ὅγε, *he*, i. e. Apollo. Cf. N. on ὁ γάρ, v. 9: γέ is often added to pronouns for emphasis.—— εὐχωλῆς, ἑκατόμβης: const.? H. 577, a; K. § 274: *on account of a vow*, etc., i. e. because of any failure in that respect.——κνίσης depends on ἀντιάσας: H. 574; K. § 273, 3, (b).——βούλεται: subjunc. Cf. ἐρείομεν, v. 62, N.——ἡμῖν ἀπὸ (tmesis) . . . ἀμῦναι, *to avert* (*in relation to*, i. e.) *from us*, etc. H. 601; K. § 284, (10). The conditional sent. αἴ κεν . . . ἀμῦναι is connected w. ἐρείομεν κτέ. as principal sent., *let us inquire of some prophet*, etc. *if perchance, having partaken of*, etc., *he* (Apollo) *may consent*, etc.

68–77. κατ' . . . ἕζετο: καθέζομαι.——τοῖσι, dat. w. ἀνέστη: H. 601; K. § 284, (10); cf. v. 58.——ὄχ' = ὄχα.——ἤδη: H. 409, 6: K. § 195,

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1.—— *τά τ' ἐόντα* (Att. *ὄντα*), *both the present*, etc.—— *ἥν διὰ μαντ-*, *by means of his*, etc. What would be the Att. word here instead of *ἥν*? H. 527, d; K. § 244, 4.—— *τήν*: cf. N. on *τόν*, v. 36; *οἷ* (enclit.) = Att. *αὐτῷ*, *to him*. How is *οἷ* used in Att.? H. 671, a; K. § 302, R. 3. If *οἱ*, the article, stood here, how would the preceding word be written? *οἱ* (article) is proclit.; *οἷ* (pers. pron.), enclit.; *οἵ* (relat. pron.), orthotone. —— *ὅ* (written *ὅ*, because followed by *σφίν*, enclit.): cf. N. on *ὁ γάρ*, v. 9.—— *κέλεαι*: cf. *νέηαι*, v. 32, N.—— *ἑκατηβελέταο*: H. 136 D. b; K. § 211, 2.—— *ἐρέω*, Att. *ἐρῶ* (used as fut. of *φημί*). Not to be confounded w. *ἐρέω*, *I inquire*, which has the same form. Cf. *ἐρείομεν*, v. 62. Notice in Hom. everywhere a fondness for the confluence of vowels; hence, the frequency of uncontracted forms, e. g. *σύνθεο*, Att. *σύνθου* (*συντίθημι*), *do thou give heed.*—— *ὄμοσσον*, *ὄμνυμι.*—— *πρόφρων* agrees w. the subj. of *ἀρήξειν*, *that you will freely*, etc. Nom. w. the infin. when? H. 775; K. § 307, 4.

78–83. *χολωσέμεν*, *that I shall enrage a man*, etc. Endings of infin. act. in Hom.? H. 359 D; K. § 220, 18.——*μέγα*, adv. w. *κρατέει.*—— *καί οἱ*, dat. enclit. shown by the accent of *καί*; pers. pron. H. 818, R. d; K. § 334.—— *'Αχαιοί*, as distinguished from *'Αργεῖοι*, is thought by Gladstone to be a more aristocratic word; to denote, in fact, particularly the aristocracy.—— v. 80, a general truth: *for a king is superior, when he is enraged*, etc.; *χώσεται*, aor. subjunc. w. short mode-sign; cf. *ἐρείομεν*, v. 62, N. Instead of *ὅτε* before *χώσεται*, what would be the usual word? H. 759; K. § 337, 5, also R. 3. "The sense is apparently the same as when *ἄν* is used." G. § 63, 1.—— *εἴπερ*: *πέρ* is intensive.—— *γάρ τε . . . ἀλλά τε*: cf. N. on *τέ*, v. 63. Here *τέ* binds the condition and conclusion together more closely. It cannot easily be rendered into English.—— *ὄφρα τελέσσῃ*, sc. *κότον*, *until he has satisfied* (*it*). Notice the omission of *ἄν* (*κέ*, or *κέν*) w. *ὄφρα*: cf. N. (and references) on *ὅτε*, v. 80.—— *ἑοῖσι*, *his*: H. 238 D; K. § 217, 3. Att. word for such a connection? Cf. N. on *ἥν*, v. 72.—— *φράσαι*: imperat. mid., *consider*. Dif. in meaning between the act. and mid. of *φράζω*? See Lex.

85–91. *εἰπέ*: imperat.; notice the accent. Indic. *εἶπε*. Other imperatives like *εἰπέ*? H. 366, b; K. § 118, 3, (a).—— *οὐ μὰ . . . οὔ τις . . . ἐποίσει* (*ἐπί*, *φέρω*): emphat. denial. *For, no! by Apollo . . . no one . . . shall lay*, etc.—— *ᾧτε* (cf. N. on *τέ*, v. 63); join w. *εὐχόμενος*: lit. *by praying to whom*, i. e. *through whose aid*, *you make known*, etc.—— *ἐμεῦ*: H. 233; K. § 217; gen. abs. *while I live*, etc. Different relations of the circumstantial particip. to the action of the principal verb? H. 788 ff.; K. § 312, 4.—— *κοίλης* differs how from gen. sing. fem.? Endings of dat. plur. 1st

declens. in Hom. ? N. v. 26. —— Δαναῶν limits οὔ τις. —— οὐδ' ἢν, *not even if*, etc. —— ἄριστος: const. ? cf. N. on πρόφρων, v. 77, *boasts that he is far the best.*

92–100. ηὔδα (αὐδάω): imperf. 3d sing.; pronounced in two syllables. —— ἄρα (not to be confounded with ἆρα, interrog.): cf. N. v. 8; also Lex. II. —— ὅγε, sc. Apollo. —— θύγατρα: Att. form? See Gram. —— πρὶν .... πρίν: expressed in the principal, and also in the subordinate, clause; both are rendered into English by one word, *until*, in the latter (the subordinate) clause. Cf. Lex. πρίν, III. —— οὐδ' ... ἀπώσει (ἀπωθέω), *nor will he avert from the Danaï*, etc. Do not overlook the force in the Greek of the particle γέ, in both clauses (ὅγε, πρίν γε): not easily rendered into English. —— πρίν γ' ἀπὸ ... δόμεναι (Att. ἀποδοῦναι. H. 359 D; K. § 220, 18), *until* (*we*) *give back*, etc. For πρίν w. infin., see H. 769; K. § 337, 9. The subj. of ἀποδόμεναι and of ἄγειν is intentionally left indefinite, although Agamemnon is distinctly implied. —— ἀπριάτην, ἀνάποινον, *unbought*, *without a ransom;* are usu. considered as advs. here: yet F. remarks, "they appear to be adjs. here." Notice the asyndeton, giving liveliness to the expression: ἄγειν (same const. w. ἀποδόμεναι), *and lead*, etc. —— ἐς Χρύσην (the town): H. 620; K. § 290, 2. —— μίν, *him*, i. e. Apollo; obj. of ἱλασσάμενοι. —— πεπίθοιμεν (πείθω): H. 425 D, 8; K. § 230.

101–105. κατ' ... ἕζετο (tmesis), καθέζομαι. —— μένεος, gen. w. πίμπλαντο (πίμπλημι), *was greatly filled with rage.* —— οἳ (enclit.). It is sometimes uncertain whether the dat. is better viewed as dat. of interest, or dat. of possessor. In general, the former view is to be preferred; except with εἰμί, γίγνομαι and similar verbs. H. 597 ff.; K. § 284, 3, (9), and (10). So here, I think οἳ is strictly (as a Greek would view it), "dat. of interest in looser relations," depending on ἐΐκτην. It is here, as often, nearly akin to the Ethical dat. The fact that it is awkward to render this dat. into English, is no argument against this explanation. We may render the sentence freely, *his two eyes resembled*, etc. If οἳ were not expressed here, we might still render it, *his two eyes*, etc.; just as we say above, *his dark soul*, though οἳ is not expressed w. φρένες. In many similar instances, *his*, *her*, etc. is implied in the connection; as in Latin. In Att. the art. denotes this idea usu., as is well known. —— λαμπετόωντι (λαμπετάοντι): contraction? H. 370 D, a; K. § 222, 1, (3). —— ἐΐκτην: H. 409 D, 7; K. § 230, ΕΙΚΩ. —— Κάλχαντα, join w. προσέειπεν (= προσεῖπεν). Notice the asyndeton. —— κάκ' = κακά: obj. of ὀσσόμενος.

106–108. οὔ πώποτε, *not yet at any time*, *never yet:* οὔπω and οὐκέτι differ how in meaning? —— τὸ κρήγυον, τὰ κακά. Notice the use of the

article here. Cf. N. on ὁ γέρων, v. 33.——τὰ κακά subj. of ἐστί, φίλα pred., μαντεύεσθαι epexegetical of φίλα (H. 767; K. § 306, 1, d.), lit. *the (things which are) evil are always pleasant to thee in mind to foretell.* Notice the form κάκ'. What oxytones *lose* their accent by elision? H. 100; K. § 31, III.——τὶ (written τί because followed by the enclit. πώ) may be taken as adv. acc., or as qualifying ἔπος: πώ is taken by Cr. in this and some other passages as equal to πώς,—a use not recognized by L. & Sc. nor by Pape: again some editt. have οὐδὲ... οὐδέ, instead of οὔτε... οὔτε. We may render the verse, *and thou hast neither spoken any noble word hitherto, nor brought (it) to pass;* or, according to another view, *thou hast not at all, in any way, spoken*, etc. ἐτέλεσσας (τελέω) is an emphatic addition to εἶπας, something as Hom. joins ἔπος τε ἔργον τε.

110–115. ὡς δὴ κτέ., *that really on this account*, etc; spoken in irony.—— οὕνεκα, *because*, relates to τοῦδ' ἕνεκα.——κούρης: the thing valued (gen. of cause). H. 578, R. c; K. § 275, 3, *to receive for the maiden*, etc.——βούλομαι is comm. rendered here, *I prefer*, *malo*, μᾶλλον βούλομαι; but the simple and exact meaning of πολὺ βούλομαι is equally natural, *I desire earnestly*, i. e. *my heart is set on having her* (emphat.; *her* in distinction fr. *the ransom*) *at home.*—— Κλυταιμνήστρης depends on προ-.——ἔθεν: H. 233 D; K. § 217, Att. αὐτῆς, *her*, i. e. Clytemnestra: ἐστὶ χερείων, sc. Χρυσηΐς.——V. 115, accs. of specif., *not in stature, nor yet in form; neither in mind, nor in any accomplishments* (lit. *nor in works in any respect*).

116–120. ὥς. Observe always the dif. between this and ὡς: H. 112; K. § 342, R. 2. καὶ ὥς, *even thus.*——τόγε, sc. ἐστίν, *if this at least is better*, i. e. δόμεναι (sc. αὐτὴν) πάλιν.—— σῶν: Lex. σῶς.——βούλομαι... ἤ, *I wish... (rather) than:* ἔμμεναι: H. 406 D; K. § 225.——ὄφρα... ἔω (cf. ἔμμεναι and references), *that I may not be*, etc. οἷος differs how in meaning fr. οἶος?——τόγε... ὅ (= ὅτι) μοι (cf. N. on οἱ, v. 104) γέρας, *this at least, that my reward*, etc. ἄλλῃ, adv. See Lex.

123–129. γάρ refers to the demand of Agamemnon, and implies something like this:—In your greed of gain, you demand what is unreasonable, and even impossible; *for how will*, etc.——οὐδέ... ἴδμεν (H. 409 D, 6; K. § 228, οἶδα), lit. *we do not even at all anywhere know of*, etc. With οὐδέ τι, cf. the frequent Att. expression οὐδέν τι. Notice the force of πού. Lex. πού, 2.——τὰ... τά: the former, relat. (H. 243 D; K. § 247); the latter, demonst.; *those things have been divided which*, etc. πολίων (Att. πόλεων) ἐξ: H. 104, a; K. § 32, (b). δέδασται, Lex. δαίω (B).—— λαούς, subj. of ἐπαγείρειν. The verb repeats with emphasis the idea of *collecting*, first expressed in παλίλλογα (adj. or adv.): *that the people collect these*

*things together, over again.* —— θεῷ, *to the god*, i. e. to Apollo, of whom Chryses was priest;—a more pointed appeal than though he had said *to her father.* πρόες, προΐημι. —— ἀποτίσομεν: notice the force of ἀπο-: *we Achaeans will repay* (*thee*), etc. —— αἴ κέ ποθι = Att. ἐάν που, *if perchance.* For this use of πού (Epic ποθί), see Lex. ποῦ, II. 2; cf. πού, v. 124. —— δῷσι: H. 361 D; K. § 220, 4.

131–134. μὴ δ' οὕτως = μὴ δὴ οὕτως, a rare elision. H. 70 D; K. § 13. Force of δή? H. 851; K. § 315, 2. —— ἀγαθός περ ἐών: πέρ is intens., as usual. ἐών is taken here by some as concessive; but by most critics as causal: *since you are very brave;* or more briefly, *brave as you are.* In what ways may the circumstance denoted by the particip. be related to the action of the principal verb? H. 788 ff.; K. § 312, 4. —— κλέπτε νόῳ: connect w. μὴ κτέ. *Do not now in this way* (οὕτως) *play the thief in mind.* —— παρελεύσεαι (παρέρχομαι), *you will not get beyond*, lit. *along by*, etc. —— ἦ ἐθέλεις, *do you wish*, etc. Notice the form of ἦ. So Cr., St., Spitz., Dübner; but Düntz., F., Naeg. write ἦ, the usual form of the interrog. See Lex. ἦ, II. and ἦ, II. —— ὄφρα: temporal here, *while:* αὐτός, and αὐτὰρ ἔμ' ( = ἐμέ) are antithetical: *while you yourself hold your prize, that I, on the contrary.* —— αὔτως . . . δευόμενον (δεύομαι, Att. δέομαι, *to want*) agrees w. ἐμέ: *thus* (as you propose) *destitute.* —— κέλεαι: cf. v. 74.

135–139. εἰ μὲν κτέ.: simple supposition. H. 745; K. § 389, 2, 1, (a); G. § 50, 1, N. 1. —— ἄρσαντες (ἀραρίσκω) κατὰ θυμόν, *having suited it* (γέρας) *to my mind.* —— ἔσται, subj.? sc. γέρας, *that it may be an equivalent* (to the maiden). —— The conclusion (καλῶς ἕξει, *it will be well*) is omitted. H. 753, a; K. § 340, 2, (c); G. § 53, N. 1. —— εἰ δέ κε = ἐὰν δέ. —— δώωσιν: H. 370 D, c; K. § 222, C. —— δέ in the apodosis (ἐγὼ δέ: H. 862, b; K. § 322, R. 8). It continues here the opposition (first expressed in εἰ δέ κε) to the preceding supposition εἰ μὲν κτέ. In the apodosis, δέ is variously rendered, or often not translated at all. ἐγὼ δέ, *yet I*, or, *then I.* —— Notice κὲν . . . ἕλωμαι (aor. subjunc.) instead of the usual fut. indic.; showing some caution on the part of Agamem. H. 270, c; K. § 260, 3, (b); G. § 38, 2. *I myself will*, or *I myself may*, etc. ἰών agrees w. subj. of ἕλωμαι; lit. *going take*, i. e. *go and take thy*, etc. —— ἄξω (sc. γέρας) falls into the usual const. of fut. indic. The rage and folly of Agamemnon are shown by his unnecessary provocation of Ajax the bravest (after Achilles), and of Odysseus the shrewdest of the Greeks. —— κέν w. fut. indic. H. 710, b; K. § 260, 2, (1); G. § 37, 2. —— ὅν κεν ἵκωμαι, *whom I shall approach.* ἵκω, ἱκάνω, ἱκνέομαι (three forms in Hom.) often w. acc. H. 544, a.

140–147. μεταφρασόμεσθα, ἐρύσσομεν, ἀγείρομεν, θείομεν, βήσομεν:

subjunct. w. short mode-sign. Cf. *ἐρείομεν*, v. 62, N.: *-μεσθα*, Att. *-μεθα*, H. 355 D. d; K. § 220, 12. *let us consider . . . let us draw*, etc. *ἄγε*, interjec. See Lex. Cf. Lat. *age.* —— *ἐς . . . ἀγείρομεν* : *ἐς . . . θείομεν*, sc. *νῆα*: *let us collect into* (*it*): *let us place on board*, etc. *ἐπιτηδές*, adv. —— *ἂν* (= *ἀνὰ*) sc. *νῆα . . . βήσομεν* (1st aor. subjunc.), *and let us embark upon* (*it*) *the*, etc. *αὐτήν*, intens. pron. w. *Χρυσηΐδα*. What parts of *βαίνω* are causative? H. 416, 2; K. § 158, 1, R. —— *εἷς τις*, subj.; *ἀρχός*, pred. w. *ἔστω*: *ἀνὴρ βουλ-*, appos. w. *εἷς τις.* —— *ἡμῖν*, *for us.* H. 597; K. § 284, R. 4. —— *ἱλάσσεαι* : subjunc. w. short mode-sign: *ῥέξας*, *ῥέζω*.

149–160. *ἀναιδείην*: const.? H. 553; K. § 280, 3, (f). —— *πείθηται*: force of the subjunc. here? H. 720, c; K. § 259, R. 4; G. § 88, N. 1. —— *ὁδὸν ἐλθέμεναι* (Att. *ἐλθεῖν*): see Lex. *ὁδός*, II.: *ὁδόν* is cogn. acc. —— *αἰχμητάων* (H. 128 D; K. § 211, 4), appos. w. *Τρώων.* —— *δεῦρο*, join w. *ἤλυθον*, *I came not hither*, etc. —— *οὔ τι*, *not at all.* Cf. *οὐδέ τι*, v. 124. —— *μοί*: const.? H. 601; K. § 284, (10); "*guilty towards me.*" Felton. —— *οὐ . . . πώποτε*, *not at any time* (*ποτέ*) *yet* (*πώ*), i. e. *never yet.* Difference in meaning between *πῶς*, *πώς* (enclit.), *πώ* (enclit.)? and between *πότε* and *ποτέ* (enclit.)? —— *οὐδὲ μέν* (= *μήν*), *nor in truth.* H. 852, 13; K. § 316, R. —— *ἐδηλήσαντο*: distinguish carefully between *δηλέομαι* and *δηλόομαι.* —— *ἀλλὰ σοί* (why orthotone here? H. 111, b; K. § 35, 3, (b): connect w. *ἅμα*, *but with you*, etc. *ἑσπόμεθα*, *ἕπομαι.* —— *πρὸς Τρώων* : see Lex. *πρός*, A. II. —— *τῶν οὔτι*, *these things you do not at all*, etc. Notice the asyndeton, denoting passionate utterance.

161–171. *αὐτός*: join w. the infin.: *and now you threaten that you will yourself take away*, etc. Cf. N. on *πρόφρων*, v. 77. —— *ᾧ ἔπι* (notice the accent. H. 102 D, b; K. § 31, iv), *for which.* —— *δόσαν*, Att. *ἔδοσαν*, *gave* (*it*, the reward). —— *σοί* depends on *ἶσον*; lit. *equal with thee:* a brief expression for *σῷ γέραϊ*, *equal with thy reward.* —— *ὅππότ᾽ Ἀχαιοὶ κτέ.*, *whenever the Achaeans have sacked*, etc. This had often happened during the nine years of the war already nearly passed. Force of the aor. subjunc. *ἐκπέρσωσι*? H. 716; K. § 257; G. § 20, N. 1. Notice the omission of *ἄν.* H. 759; K. § 337, R. 3; G. § 63. —— *σοί*, dat. of interest: sc. *ἐστί.* —— *τό* w. *γέρας* approaches very near the Attic article in force: *the reward is much greater for thee.* —— *ὀλίγον*, *φίλον*, sc. *γέρας*, obj. of *ἔχων.* —— *ἐπεί κε κάμω* (*κάμνω*), *when I have become weary.* Some editt. have *ἐπὴν κεκάμω*, same idea. —— *εἶμι*, *I am going.* The pres. is often thus used in a lively manner, instead of the fut., in Eng. and in some other modern languages, as well as in Greek. —— *Φθίηνδε*: different local endings, with their meanings? H. 203; K. § 235, 3. —— *ἴμεν*, Att. *ἰέναι.* —— *σ᾽* = *σοί.* H. 70 D; K. § 206, 5, (f): *nor do I think that I*,

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*being in dishonor, shall amass . . . for you.* Thus σοί depends, as dat. of interest, on ἀφύξειν. This construction is now very generally preferred, though the elision of οι, in σοί, is very rare; perh. only found here. Some, however, take σ' for σέ, and make it subj. of ἀφύξειν (ἀφύσσω): *that you will amass*, etc.

173–187. φεῦγε μάλ', *flee certainly!* —— ἔγωγε differs how in meaning from ἐγώ? See Lex. —— ἄλλοι, sc. εἰσίν. —— κέ w. fut. indic. to mark the fut. event as contingent: *who will honor me* (if an opportunity shall occur). Cf. κέν, v. 137, N. —— μητίετα: declens.? H. 136 D; K. § 211, 1, (c). —— ἔρις, sc. ἐστί: φίλη, pred., *strife is dear*, etc. With πόλεμοι and μάχαι understand the same pred. —— θεός που, *doubtless some god*, etc., i. e. no credit is due to you. Cf. ποθί, v. 128, N. τόγε refers to the clause εἰ . . . ἐσσι, *if you are very strong.* —— σέθεν. H. 233 D; K. § 217. Cf. ἕθεν, v. 114: depends on ἀλεγίζω. —— κοτέοντος, sc. σέθεν. —— ὡς, causal, *as, since:* τὴν μὲν . . . πέμψω and ἐγὼ δὲ κτέ., are the principal sentences, *I will send her* (*away*) *with*, etc. So Cr. and St. understand the sentence. Yet Naeg., and following him F. and Düntz., takes ὡς as denoting a comparison, and ἐγὼ . . . ἄγω as equal to οὕτως ἐγὼ κτέ.; *as Phoebus Apollo takes . . . , so I*, etc. With this const., τὴν μὲν . . . πέμψω is made quite subordinate. I prefer the first explanation. —— ἀφαιρεῖται w. two accs., *takes from me Chryseïs.* H. 553; K. § 280, 3. Force of the mid.? *takes away*, sc. *in his own interest, selfishly.* "ἀφαιρεῖσθαι w. two accs. only in the Il." Naeg. —— τὴν μὲν ἐγὼ . . . , ἐγὼ δὲ κτέ., *I will indeed send her . . . , but I, going in person*, etc. κ' ἄγω less positive than the preceding fut. indic. πέμψω. Cf. N. on κὲν ἕλωμαι, v. 137. Notice the emphat. position of ἐγώ before δέ, where we might expect Βρισηΐδα δέ, as correl. w. τὴν μέν. —— τὸ σὸν γέρας, emphat. appos. w. Βρισηΐδα: τό, demons. *that reward of thine.* —— καὶ ἄλλος, *another also* (as well as you). —— ἶσον φάσθαι, *to affirm an equality with me*, or *to fancy himself equal* (*with me*): φάσθαι, H. 404 D; K. § 178. —— ὁμοιωθήμεναι (aor. infin. pass. as mid. fr. ὁμοιόω) ἄντην, *to compare himself* (*with me*): lit. *to make himself similar face to face* (*with me*).

188–200. Πηλείωνι: patronym. H. 466, a. —— οἷ (enclit.): cf. N. v. 104; depends on μερμήριξεν, dat. of interest: στήθεσσιν depends on ἐν: *his heart within his shaggy breast*, etc. —— ἢ . . . ἠέ, *whether . . . or.* —— τοὺς μὲν . . . ὁ δὲ κτέ., *should disperse these* (the companions of Agamemnon), *whi e he* (Achilles), etc. One might expect here the antithesis τοὺς μὲν . . . Ἀτρείδην δέ: but ὁ δέ gives more prominence to Achilles—the principal figure in the mind of the poet; who is here, as ever, an artist. —— εἷος, *while.* Many editt. have ἕως. —— ἦλθε δέ, *then came:* cf. N. on δέ, v. 58.



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—— πρὸ ... ἧκε, sc. αὐτήν, *sent* (*her*) *forth.* —— ἄμφω, obj. of φιλέουσα: understood (in the gen.) w. κηδομένη: *loving and caring for both*, etc. ξανθῆς κόμης, *by his blonde hair*, or as many render, *by his golden hair.* Const.? H. 574; K. § 273, 3, (b), (β). —— οἴῳ, sc. οἷ, *to him alone.* —— μετὰ ... ἐτράπετο: μετατρέπω. Notice the frequency of tmesis in Hom. —— δεινὼ . . . φάανθεν (H. 396 D; K. § 230), *and her two eyes appeared terrible*, or *shone terribly.* In this way Achilles recognized her. The epithet γλαυκῶπις (v. 206) has reference to the peculiar and fearful brilliancy of her eyes: οἷ ὄσσε, cf. v. 104, N. on οἷ: lit. *appeared in respect to her.* The rendering, *appeared to him*, is not considered admissible.

201–214. μίν depends on προσ-, ἔπεα on -ηύδα (αὐδάω), *having lifted up his voice* (φωνήσας) *he addressed to her*, etc. —— ἦ ἵνα ... ἴδῃ (2d pers.): *is it that thou mayest behold*, etc.? i. e. hast thou indeed come that, etc. —— τό, *this, it*, i. e. what he is about to say. τελέεσθαι, fut. *that it will be accomplished also.* —— ὑπεροπλίῃσι: meaning of abstract nouns in plur.? H. 518, c; K. § 243, 3, (3): *by his insolent acts.* —— ἄν ὀλέσσῃ: cf. N. on κ' ἄγω, v. 184. —— αἴ κε; cf. v. 66: πίθηαι, πείθω. —— ἀλλ' ἤτοι κτέ., *but truly in words hold up before him* (*the future*) *just as it shall come to pass.* So this line is understood by Naeg., Cr., St., F., and others; the best commentators on Hom. Yet Düntz., Koeppen and some others think this meaning of ὀνείδισον (ὀνειδίζω, in the sense, *to cast before, hold up before*) inadmissible; and render the verse, *but truly with words reproach* (*him*), *as opportunity shall occur;* or *as much as you please.* —— τὸ δὲ κτέ., cf. v. 204. —— καί, intens., join w. τρίς: *at some time even thrice as many*, etc. —— ὕβριος ... τῆσδε: i. e. the insult offered by Agamemnon. —— ἡμῖν, *to us*, i. e. Athena and Hera.

216–222. εἰρύσσασθαι: H. 405 D, b; K. § 230. 1st aor. mid. For σσ, see H. 344 D; K. § 223, 2, *to keep the word of you both.* —— καὶ ... κεχολωμένον (sc. ἐμέ, subj. of εἰρύσσασθαι), *even though very greatly enraged in heart.* —— ὅς κε: why is κέ expressed? H. 757; K. § 333, 3, and 4; G. § 60, 3. —— μάλα τε: notice the use of τέ here. H. 856, a; K. § 321, R. 4. —— ἔκλυον (κλύω): used as gnomic aor. H. 707; K. § 256, 4, (b); G. § 30: *whoever obeys*, etc., *him do they certainly hear.* —— Ἦ, *he spoke:* H. 404, 1; K. § 178, R. 3. It forms a sentence by itself, and hence is easily distinguished fr. ἦ, intens. —— ὦσε, ὠθέω. —— βεβήκει (βαίνω) "has in the epic language the sense of the imperf. or aor." Butt. Yet Cr., Naeg., St., and others take it as strictly pluperf.; *was gone* (that very instant),—the pluperf. denoting the suddenness of her departure. —— δώματα depends on ἐς, which by the rule (H. 104, a) would be writ-

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ten ἔς. Küh., § 32, limits this rule to ἐξ and the adv. ὥς. —— μετά: force w. the acc.? H. 645; K. § 294, II.

224–230. οὔπω: composition? Differs how in meaning fr. οὐκέτι? —— κυνὸς ὄμ- ἔχων: cf. κυνῶπα, v. 159. —— οὔτε ποτέ, *neither at any time.* Dif. in meaning between ποτέ, πώ, and ἔτι? —— πόλεμον: prevailing meaning in Hom.? See Lex. —— ἀριστήεσσιν (ἀριστεύς): H. 189 D; K. § 213, 3. —— τέτληκας is taken by F. and Düntz. as pres. in meaning. I see no good reason for not understanding it as perf.: *neither at any time hast thou had the daring* (lit. *hast thou endured in heart*), etc. Forms in use fr. this stem? See Lex. ΤΛΑΩ. —— τὸ δὲ . . . εἴδεται, *for this seems*, etc. The causal meaning of δέ in the epic language is questioned by some critics; yet it seems more natural to render it *for*, in this, and many other passages. κήρ, *fate, death*, Lex. II. Differs how fr. κῆρ? εἴδεται, Lex. ΕΙΔΩ. A. II. Cf. in sound and meaning, Lat. *videtur.* —— δῶρ' ἀποαιρεῖσθαι = Att. ἀφαιρεῖσθαι (sc. τοῦτον, cf. v. 182), *to take away the gifts from him, who*, etc. —— ὅστις . . . εἴπῃ: notice the omission of ἄν. H. 757, 759; K. § 333, 3, R. 3; G. § 63. —— σέθεν ἀντίον: Lex. ἀντίος, III., *in opposition to thee.*

231–239. δημοβ. βασιλεύς: nom. for voc. H. 541; K. § 269, 2. —— ἦ γὰρ ἂν . . . λωβήσαιο: condit. omitted. H. 752; K. § 340, 1; G. § 52, 2. A condition of the 2d form is readily supplied by the mind; εἰ μὴ οὐτιδανοῖσιν ἤνασσες: *for* (were this not so, i. e. did you not rule over worthless men) *you would surely now for the last time*, etc. —— ἔκ τοι ἐρέω: v. 204. —— ἐπὶ . . . ὀμοῦμαι: Lex. ἐπόμνυμι: ὅρκον v. 233, is used in the primary sense,—*an object, sign*, or *witness, of an oath:* in v. 239, it is used in the secondary sense,—*an oath.* In v. 233, render, *I will swear by a great sign* (of an oath); *yes, by this sceptre, which*, etc. ναὶ μά: H. 545; K. § 316, 4. —— μέν = μήν: H. 852, 13; K. § 316, Rem. —— τὸ . . . φύσει (φύω), . . . λέλοιπεν. The mind readily supplies a clause in reading this sentence,—*which shall never put forth*, etc. (and has never put them forth) *since the time when it has first left*, etc. —— ἔλεψεν, λέπω: *for around it the bronze has peeled off*, etc. χαλκός, as often, the material for the thing made (metonymy). We may translate it, *the knife;* or may retain the figure and render it, *the bronze.* The oath of Latinus, Aeneid, 12, 206 ff. is very similar, plainly an imitation of Homer.

Ut sceptrum hoc (dextra sceptrum nam forte gerebat)
Nunquam fronde levi fundet virgulta neque umbras,
Quum semel in silvis imo de stirpe recisum
Matre caret, posuitque comas et brachia ferro, etc.

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—— *μίν*, *it*, denotes the same object as *ἕ*, v. 236, i. e. the sceptre. —— *θέμιστας*: dif. forms of the gen. of *θέμις*? See Lex. —— *οἴτε*, H. 856; K. § 321, R. 4. —— *εἰρύαται*: Lex. *ἐρύω*, IV. *-αται*: H. 355 D, e; K. § 220, 13. —— *πρὸς Διός*, *by the authority of Zeus.* —— *ὁ*, subj.; *μέγας ὅρκος*, predicate.

240–253. *Ἀχιλλῆος* (gen. of cause) *ποθή*, *a longing for Achilles.* —— *υἷας*, obj. of *ἵξεται*, *shall come upon*, etc. Cf. N. on *ὄν . . ἵκωμαι*, v. 139. Different forms of *υἱός* in the oblique cases? See Lex. —— *ἀχνύμενος*, concessive, *though*, etc.: *πέρ*, intens. —— *εὖτ' ἄν* = Att. *ὅταν*. —— *ὅτ'*, *because*. The critics are agreed as to the meaning of *ὅτ'*; but not as to the letter elided. Cr., F., Düntz. and others take it for *ὅτι* (H. 70 D): Naeg., and others, for *ὅτε*. The greater number of critics are of the former opinion, that *ὅτ'* here, and in some other passages, stands for *ὅτι*. —— *ποτὶ . . . βάλε*, *προσβάλλω*: *γαίῃ*, const.? H. 605; K. § 300, 3, (a). —— *πεπαρμένον* (*πείρω*), agrees w. *σκῆπτρον*. —— *τοῖσι*: const.? dat. w. *ἀνόρουσε* (*ἀνά*, *ὀρούω*): H. 601; K. § 284, (10). Cf. vv. 58 and 68. —— *τοῦ . . . αὐδή*: *ex ejus lingua melle dulcior fluebat oratio.* Cic. de Senec. 10: 31. —— *ῥέεν* (*ῥέω*), imperf. without augment. —— *τῷ*: const.? Cf. *τοῖσι*, v. 47; join w. *ἐφθίαθ'* ( = *ἐφθίατο*, fr. *φθίνω*; cf. *εἰρύαται*, v. 239, N.): *from before him, had passed away*, etc. *δύο γενεαί*, *two generations.* Herod., II. 142, says, *γενεαὶ τρεῖς ἀνδρῶν ἑκατὸν ἔτεά ἐστιν.* This would make Nestor somewhere between 67 and 100 yrs. old. —— Notice the dif. between *οἵ οἱ*: the former is a relat. (*γενεαί*, anteced.), subj. of *τράφεν* and *ἐγένοντο*: the latter is a pers. pron., depending on *ἅμα*, *together with him.* —— *τράφεν* (Att. *ἐτράφησαν*) *ἠδ' ἐγένοντο*: lit. *were brought up and born.* Our idiom would invert the order; *were born and brought up.* "In a hysteron proteron, the more important thought usually precedes: the second appears as a less essential complement of the idea. Hence *τράφεν*, as denoting a more intimate relation among men than *ἐγένοντο*, is placed first;" F. "In the retrospect, the period of one's education appears nearer and more important than the year of one's birth; and hence, is mentioned first." Naeg. —— *μετὰ* w. dat. H. 643; K. § 294, R. —— *ὅ σφιν*: cf. v. 73.

254–258. *Ὢ*: notice the accent; an exclamation of astonishment: before the vocative, it is written *Ὦ* (perispomenon): *πόποι*, see Lex. Here it seems to denote the various emotions of surprise, shame, and grief; but especially the last: *O, woe is me! truly, great sorrow*, etc. —— *γηθήσαι*: notice the accent, showing that it is optat. H. 367, R. e; K. § 118, R. 3. —— *κεχαροίατο* (*χαίρω*), *πυθοίατο* (*πυνθάνομαι*): for the ending, cf. *ἐφθίατο*, v. 251; *εἰρύαται*, v. 239. Force of this form of cond. sent.? H. 748; K.

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§ 339, II., (a). *Truly, Priam,* etc., *would rejoice.* —— σφῶϊν . . . μαρναμένοιιν, *should learn all these things respecting you two wrangling;* or, as F. renders, *respecting you two, how you wrangle,* understanding the particip. as denoting manner. Const. of σφῶϊν? H. 582; K. § 273, R. 20. —— οἵ, plur. relates to σφῶϊν, dual. Such interchange of number is frequent. H. 517; K. § 241, R. 8. —— περὶ . . . ἐστέ (περίειμι): *who are superior to the Danaï in counsel, and are superior in fighting:* μάχεσθαι, same const. as βουλήν, acc. of specif. H. 762; K. § 305; G. § 93, Note 3.

259–272. ἄμφω δὲ κτέ., *for ye are both,* etc. Cf. N. on δέ, v. 228. —— γάρ (γέ, ἄρα), denotes *confirmation* (γέ), and an *inference* (ἄρα). K. § 324, 2. We may perh. express the idea here, in this way: *consider now, that I have once associated with men even braver,* etc. —— ἠέπερ ὑμῖν, *than you:* grammatically in the same const. as ἀνδράσιν; but logically = ἠέπερ ὑμεῖς ἐστε, *than you are.* In a similar way, v. 263, οἷον Πειρίθοον κτέ. = οἷος Πειρίθοος ἦν, *such as Pirithous was.* —— οἵγε, Lex. ὅγε: cf. v. 190. —— γάρ, v. 262: the confirmative idea seems here again to be more prominent: *be assured, I have not yet seen,* etc. Notice here ἴδον (Att. εἶδον), and above ὡμίλησα, aor., where we more naturally use the perf.;—a frequent difference of idiom between the two languages. H. 706; G. § 19, N. 4. —— οὐδὲ ἴδωμαι, nearly like the fut. indic., but less positive. H. 720, e; K. § 259, R. 4; G. § 87. —— κάρτιστοι δή: notice this use of δή. H. 665; K. § 315, 2. —— μέν (vv. 267, 269) = μήν. H. 852, 13; K. § 316, R. —— Notice the emphatic repetition κάρτιστοι . . . κάρτιστοι . . . καρτίστοις. —— φηρσίν, appos. w. καρτίστοις. —— ἀπόλεσσαν (ἀπόλλυμι), trans. *destroyed* (*them*). —— κατ' ἔμ' αὐτόν (Hom. does not use the Att. forms ἐμαυτοῦ, (acc. ἐμαυτόν), σεαυτοῦ, etc.), *by myself alone,* or *for myself alone.* Thus it could be seen what service he, as a single man, rendered. Wolff, however, understands the phrase thus, *according to myself, like myself,* i. e. *worthily of myself;* or, as we sometimes say, *according to the best of my ability.* So St. and Düntz. —— Notice the emphat. posit. of ἐγώ: also in juxtaposition and contrast w. κείνοισι, *them,* the heroes above named; same as the subj. of ἀπόλεσσαν and καλέσαντο. —— ἄν, join w. μαχέοιτο, poten. optat. *and with those* (*heroes*), *no one of those who,* etc. *would fight.*

273–284. βουλέων (H. 128 D, b; K. § 211, 4), depends on ξύνιεν (= Att. συνίεσαν, fr. συνίημι. H. 355 D, c; K. § 220, 14), *they heeded my counsels.* —— ἄμεινον (accent: H. 175, a; K. § 65, 5, (b).), sc. ἐστίν. —— σύ: Agamemnon: τόνδε, remote obj.; κούρην, direct obj. of ἀποαίρεο. Cf. vv. 182, 230, Note. Observe the irreg. form ἀποαίρεο, for ἀποαιρέεο, with an ε elided and the accent drawn back. —— ἀγαθός περ ἐών: in the same

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sense as in v. 131. Cr., Naeg. and others.—— ἔα (ἐάω): ὡς (followed by the enclit. οἵ, hence in the text, ὥς), *as: but leave* (*the maiden to him*), *as the sons of the Achaeans first gave* (*her*) *to him for a prize.* ὡς is usually understood here as denoting *manner*, rather than *cause.* So Naeg., St., Düntz. and others. Cr. allows either interpretation. γέρας is in appos. w. the obj. of δόσαν.—— ἔμμορε, μείρομαι.—— ᾧτε (ὅστε): H. 856, a; K. § 321, R. 4. —— γείνατο: distinguish carefully between γείνομαι and γίγνομαι. See Lex.—— ἀλλ' ὅγε, *yet he*, begins the apodosis. What words (like ἀλλ') lose their accent by elision? H. 100; K. § 31, III.—— Ἀτρείδη: notice the emphat. posit. of this vocat. Cf. v. 277.—— αὐτὰρ ἔγωγε (emphatic) κτέ., *moreover I myself* (companion of ancient heroes) *beseech you to lay aside your anger against Achilles.* Ἀχιλλῆϊ, remote obj., depending on μεθέμεν (= Att. μεθεῖναι, fr. μεθίημι): H. 597; K. § 284, (10).—— πολέμοιο depends on ἕρκος, as objec. gen., *a defence to all . . . against*, etc.

286–291. ναὶ . . . πάντα, *yes, surely, all this at least* (γέ imparts emphasis to the preceding word). All that Nestor had said was fitly spoken; *but* (ἀλλ', v. 287) something more was to be considered. —— κατὰ μοῖραν: see Lex. μοῖρα, III. 5.—— περὶ . . . ἔμμεναι (Att. περιεῖναι), κρατέειν, ἀνάσσειν, σημαίνειν: the repetition of the idea, in words so nearly synonymous, finely presents Agamemnon's emotion, and his idea of the grasping ambition of Achilles:—*to be above all, to have power over all, to be king over all, to dictate to all.* —— ἅ, acc. of specif.: τινά (Lex. τὶς, II.), subj. of πείσεσθαι (πείθομαι), *in which, I think here and there one* (meaning particularly himself) *will not obey.* —— εἰ . . . ἔθεσαν . . . προθέουσιν κτέ. Force of this const.? H. 745; K. § 339, 2, 1, (a); G. § 49, 1: *if the immortal gods have made him. . . ., do they therefore permit him*, etc. προθέουσιν (from the simple stem ΘΕΩ) = προτιθέασιν. So it is usu. understood.

292–303. ὑποβλήδην, adv. (fr. ὑποβάλλω), *interrupting, interposing.* —— ἦ γάρ . . . ὑπείξομαι, No! *for surely I should be called . . . if now I shall yield*, etc. See Lex. γάρ, I. 2. Notice the mixed form of cond. sent. H. 748, 745; K. § 339, 3; G. § 54, 2. Force of δή. H. 851; K. § 315, 2. πᾶν ἔργον, *in every thing*, adv. acc.——Vv. included in brackets do not, in the opinion of Dindorf, belong to the text (see vv. 265, 296); and hence are often omitted in translating. Omitting v. 296, we may repeat with μὴ . . . ἔμοιγε, ταῦτ' ἐπιτέλλεο, *on others indeed charge these things, for not on me at least* (may you charge them). The idea is more pointed thus. —— ἐνὶ . . . βάλλεο (ἐμβάλλω): force of the const.? H. 618, a; K. § 300, 3, *lay it up in thy heart*, or *take it to thy*

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*heart.* —— Different forms of the fut. of μάχομαι in Hom.? Att. form? —— οὔτε σοί: why orthotone here? H. 232; K. § 35, R. 2. —— οὔτε τῳ (enclit.) ἄλλῳ: difference between the dat. of τὶς and the dat. of the article? σοί and ἄλλῳ depend on μαχήσομαι. —— ἐπεί με ἀφέλεσθε (ἀφαιρέω) κτἑ., *since ye who gave* (*her*), etc. He speaks of the event as if already past. —— τῶν ἄλλων (repeated and emphasized in τῶν, v. 301) limits τὶ: *but of the other things*, *which*, etc., *of these*, *you may take and bear away nothing*, etc.: θοῇ, adj. fr. θοός: οὐκ ἄν τι φέροις, poten. optat. H. 722, b; K. § 259, 3; G. § 52, Note. —— εἰ δ' ἄγε (see Lex. under this phrase), *but, if you please, come!* μήν (H. 852, 13; K. § 316, 1), a confirmative word, arresting the attention and fixing it on the preceding thought. Its force may perh. be conveyed best in Eng. by emphasizing the word *come.* —— γνώωσι (γιγνώσκω): cf. δώωσιν, v. 137, N: καὶ οἵδε, *these also*: οἵδε differs how, in form, fr. 3d sing. of οἶδα? —— δουρί: dif. forms of gen. of δόρυ?

305–321. ἀνστήτην = ἀνεστήτην: H. 73 D; 307 D; K. § 207, 7. —— λῦσαν, Lex. λύω, III. Notice the change in number. —— ἤϊε: H. 405 D; K. § 226: οἷς, possessive pron. = Att. τοῖς. —— προέρυσσαν, προερύω. —— ἐς . . . ἐς . . . ἀνά, sc. νῆα: *he selected for* (*it*, the ship), etc. —— βῆσε, *he caused to go*, *he drove.* What tenses of βαίνω are trans. in the act.? H. 416, 2; K. § 158, 1, R. —— εἷσεν: H. 431 D, 6; K. § 230, εἷσα: *he led and placed on board*, etc. —— ἐν . . . ἔβη, *and in* (*it*) *went*, etc. —— Οἱ μέν, v. 312, *they*, Odysseus and his men. —— κέλευθα: const.? H. 547, b; K. § 279, 6. —— ἄνωγεν, ἄνωγα. —— οἱ δέ, *and they*, the people who were left after Odysseus and his companions had set sail. —— οὐρανὸν ἷκεν: cf. N. on ὃν ἵκωμαι, v. 139. —— ἑλισσομένη κτἑ., lit. *whirling around the smoke*, "*wreathed in smoke.*" D. —— τά, *these labors*, v. 314 ff. —— ἐπηπείλησ', ἐπαπειλέω. —— τώ, relat.: οἷ, dat. of interest.

322–332. κλισίην: const.? H. 551; K. § 277. —— χειρός, gen. part. *by the hand.* —— ἀγέμεν: infin. as imperat. Cf. λῦσαι, v. 20, N. —— δώῃσιν: H. 400 D, i; 361 D; K. § 220, 4; 224, 7. —— ἐγὼ . . . ἕλωμαι: cf. v. 137, N. Observe again δέ (after ἐγώ) in the apodosis. H. 862, b; K. § 322, R. 8. —— σὺν πλεόνεσσι, *with greater numbers.* See Lex. πλείων, end. What is the Att. dat. plur.? —— τό, cf, v. 228. —— ῥίγιον, adj. here: *more dreadful.* Deriv.? See Lex. —— κρατερὸν κτἑ. Cf. v. 25. —— τὼ δέ, *and these two*, i. e. the two heralds. —— βάτην: H. 408 D, 1; K. § 230, βαίνω. —— ἐπί τε κλισίας . . . ἱκέσθην: ἱκνέομαι often takes the acc. without a preposit. Cf. v. 240; v. 362. —— τόν, *this one*, *him*, i. e. Achilles. —— οὐδ' ἄρα: notice the force of ἄρα here: *nor, as might be imagined, did Achil. rejoice*, etc. —— ταρβήσαντε, aor., denoting the effect, at the first sight of Achilles: αἰδομένω (αἴδομαι, poetic = αἰδέομαι), pres.,

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denoting continued emotion: *the two, confused and reverencing the king* (Achilles) *stood still.* Düntz. calls attention to the fact that only the 1st aor., not the pres. particip., of ταρβέω is used in Hom. It seems unnatural to refer βασιλῆα here to Agamemnon. Very few critics understand it thus. βασιλεύς is often spoken of others, besides the commander in chief. —— οὐδέ τί μιν κτέ., *nor did they speak to him at all, nor interrogate* (*him*). A natural and graphic description throughout. The passage, a little below, is illustrated by Flaxman, in one of his best sketches.

334–344. Χαίρετε, the usu. salutation, *Hail! heralds!* etc. —— ἆσσον: how compared? Lex. ἄγχι. —— ἆσσον ἴτε, a familiar and courteous address, *come nearer.* The Germans often say, *Treten Sie näher!* where we should say, *Walk in!* —— ὔμμες ( = Att. ὑμεῖς), sc. ἐστέ. Do words beginning with υ ever take the smooth breathing in the Att. dialect? —— ὅ (notice the accent, distinguishing it fr. ὁ the article), *who.* H. 243 D; K. § 217, 5. σφῶϊ, 2d pers. *you two*, obj. of προΐει (προΐημι). —— Πατρόκλεις: see Lex. Πάτροκλος. —— καί σφωιν (enclit. 3d pers.) δός, *and give* (*her*) *to them*, etc. —— τὼ αὐτώ, *these two themselves*, subj. of ἔστων: μάρτυροι, pred. What does αὐτός, in all its forms, w. the article before it, mean in the Att. dialect? —— πρός τε κτέ., *in the presence of the gods*, etc.; a solemn form of oath. —— εἴποτε δ' αὖτε: δ' = δή; cf. μὴ δ' οὕτως, v. 131, N. Thus δ' here is now usu. understood (cf. Spitz., Cr., St., Naeg., F., Düntz. and others): and this clause is taken as protasis, with the preceding as apodosis. Thus, *let these two themselves be witnesses*, etc., *if ever again indeed.* Yet we may understand the sentence differently, taking δ' for δέ, and this clause as a protasis, with a following apodosis suppressed. So H. 883; K. § 340, 2, (b). —— ἀμῦναι depends on the combined idea χρειὼ ἐμεῖο, *need of me to avert*, etc. What Achilles would do in such a case is not declared, but is clearly enough implied; and is really more significant, when left thus unexpressed. —— ὅγε, *this man*, Agamemnon. —— θύει, intrans. Lex. θύω (B), or θύνω. —— πρόσσω καὶ ὀπίσσω. Critics are not agreed in the interpretation of these words. Some understand them to mean *the immediate and the remote future*: others (Cr., St., D.) understand the sentence thus, *nor does he know how at all to take into view at once the future and the past.* Perh. the latter interpretation of these words in Hom. is more generally preferred. —— ὅππως . . . μαχέοιντο: the general rule (H. 739; K. § 330, 2; G. § 44) would require here the subjunc.; as οἶδε, the verb of the principal clause, is pres. in meaning. Yet see H. 730; K. § 330, R. 2; G. § 44, N. 2. The ending -οιντο, st. -οίατο, is thought to occur only here in Hom. —— οἱ παρὰ νηυσὶ . . . Ἀχαιοί: lit. *those by the ships, Achaeans:* Eng. idiom, *the Achaeans by the ships.*

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345–351. *φίλῳ*: notice the frequent and peculiar use of *φίλος* (Lex. 3.) in Hom.,—nearly equivalent to a possessive pron.—— *ἐπεπείθετο, ἐπιπείθομαι.* —— *δῶκε δ᾽ ἄγειν*, *and gave* (*her to them*) *to conduct* (*away*). Const. of *ἄγειν*? H. 765; K. § 306, 1, (d); G. § 97. Is the infin. in Latin thus used?—— *ἴτην*: H. 405 D, 1; K. § 226. —— *γυνή*: defin. appos. w. *ἡ*: H. 500, d; K. § 247, 2: lit. *but she, the woman*, etc. Cf. N. on *οἱ παρὰ νηυσὶ κτέ.*, v. 344; also N. on v. 382. It is easier and sufficiently accurate to say, *but the woman reluctantly went*, etc.—— *ἑτάρων* depends on *νόσφι*: *θῖν ἔφ᾽* (anastrophe, H. 102 D, b; K. § 31, iv.), connect w. *ἕζετο*: *having immediately withdrawn apart from . . . he sat down on the beach of*, etc.—— *δρόων* (*δράω*): explain the form. H. 370 D, a; K. § 222, (3). —— *ἐπ᾽ ἀπείρονα πόντον*, *upon the boundless deep.* The reading *ἀπείρονα*, st. *οἴνοπα*, *wine-faced, dark*, is adopted by Dind. in his latest editt.; also by F.; and was preferred by Aristarchus. Faesi suggests that a view of the boundless deep would impress Achilles with a keener sense of his helpless condition.—— *πολλά*, adv. H. 226; K. § 278, R. 1, *he earnestly prayed to*, etc.

352–361. *ἔτεκές γε*: force of *γέ*? H. 850; K. § 317, 2. Force of *πέρ*? H. 850, 3; K. § 317, 1. *Since you even bore me* (i. e. even at my birth it was determined) *being very short-lived*, etc. *τιμήν περ*, *honor certainly.*—— *ὄφελλεν*: *ὀφείλω*, II. Dif. in meaning between *ὀφείλω* and *ὀφέλλω*? See Lex.—— *οὐδὲ . . . τυτθόν*, *not even a little.* Zeus had failed to fulfil his promise, as Achilles viewed the case, in permitting Agamemnon to treat him with dishonor.—— *αὐτὸς ἀπούρας*, *having himself*, etc., repeats and strengthens the idea *ἑλών*, thus expressing more fully the emotion of Achilles.—— *γέροντι*, in appos. w. *πατρί*. They may be rendered, *her aged father.* His name was Nereus: hence, Thetis his daughter, mother of Achilles, was called a Nereïd nymph. —— *ἀνέδυ, ἀναδύομαι.* —— *δακρυχέοντος*; relation of time: *as he wept.* —— *χειρὶ . . . κατέρεξεν* (*καταρέζω*), *caressed him with her hand.* The latter half of v. 361, is a somewhat frequent formula in Hom. See Lex. *ἐξονομάζω.*

362–369. *φρένας*, partit. appos. w. *σέ*. H. 500, b; K. § 266, R. 4, *why has sadness come upon you, your mind?* more freely,—*upon your mind?* —— *εἴδομεν* (*οἶδα*); subjunc. w. short mode-sign: *that we both may know.* —— *ἰδυίῃ* (the reading of Dind. last edit. and of F.; H. 409 D, 6; K. § 228, *οἶδα*) agrees w. *τοί*: *ταῦτα πάντα*, obj. both of *ἀγορεύω* and of *ἰδυίῃ*: *why do I rehearse all these things to thee knowing* (*them all*)? Still he proceeds with the story, thus unburthening his heart to his sympathizing mother. It is well to consider in this whole description—both the inter-

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view with his mother and that with the heralds—whether the verse of Horace, describing Achilles,

> Impiger, iracundus, inexorabilis, acer,
> (*De arte poetica*, v. 121,)

presents a full and truthful picture, according to the Homeric conception. —— ἐς Θήβην, *to Thebe*, mentioned again 6, 397, as the home of Andromache, wife of Hector. —— διεπράθομεν, διαπέρθω. —— τά, *these things*, the spoils from Thebe (expressed above in πάντα, *all things*); obj. of δάσσαντο (δαίομαι, H. 434 D, 4; K. § 230). —— ἐκ . . . ἕλον, ἐξαιρέω: Ἀτρείδῃ, dat. of interest, *for Atrides*, i. e. Agamemnon.

370–388. αὖθ᾽ ( = αὖτε) is here, as often, simply a particle of transition: *and after that, and then.* —— Vv. 372–376: cf. vv. 13–16; 22–25. —— ἐπεὶ. . . ἦεν, *since he* (ὁ γέρων) *was very dear to him* (Apollo). —— βέλος, obj. of ἧκε (ἵημι): *he* (Apol.) *sent*, etc. —— οἱ δὲ . . . λαοί, *and they, the people;* a frequent const. in Hom. Cf. ἡ δὲ... γυνή, v. 348, Note: also, v. 383, τὰ δ᾽ . . . κῆλα θεοῖο. As a literal rendering is awkward, we usually say, *and the people*, etc.; *and the shafts of the god*, etc.; and so of other instances, where this idiom occurs in Hom. —— ἄμμι: H. 233, ἐγώ; K. § 217; depends on ἀγόρευε: ἑκάτοιο, epithet of Apol., rendered by D., *the Archer-god:* cf. ἑκάεργον, v. 147. —— πρῶτος: cf. Lat. *primus*, used in the same way. —— Ἀτρείωνα: patronymic. H. 466. —— ἀναστάς, sc. Ἀτρείων: ἠπείλησεν (ἀπειλέω) μῦθον. The slow, and even labored, movement of these words (read metrically) is well fitted to call attention to the thought. —— ὅ (relat. masc.): cf. ὅ, v. 336, N. Force of δή? H. 851; K. § 315, 2, *which now in fact has been carried into execution*. Notice τετελεσμένος ἐστίν, a longer and more emphatic expression than τετέλεσται.

389–395. τήν, *this one, her*, i. e. Chryseïs, emphatic posit. —— ἐς Χρύσην: cf. N. v. 100. —— πέμπουσιν, ἄγουσι: notice the juxtaposition of the two verbs;—not an unfrequent arrangement, making both emphatic. H. 885 end; K. § 348, 10, *are sending*, etc., *and they are actually on their way with gifts for the king*, i. e. Apollo, cf. v. 36. —— τὴν δὲ . . . κούρην Βρισῆος: cf. N. on οἱ δὲ . . . λαοί, v. 382: *the daughter of Briseus*. νέον, adv. *just now*. —— σύ, emphat. position: περίσχεο, περιέχω, III. —— ἑῆος, see Lex.; in many editt. written ἐῆος: *defend thy brave son*. Some critics, however, think ἑῆος here has nearly the force of a possess. pron. like φίλος, and render it simply, *thy son*. —— λίσαι, imperat., λίσσομαι. —— εἴποτε δή (cf. v. 40, N.) τι, *if ever already in any thing*. —— ὤνησας, ὀνίνημι. —— ἢ ἔπει (fr. ἔπος: dif. fr. ἐπεί) . . . ἠὲ καὶ (intens.) ἔργῳ, *either by word, or even by actual service.*

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396–406. σέο (Att. σοῦ, depends on ἄκουσα) . . . εὐχομένης, *I have heard you boasting in the palace of my father.* —— ὅτ' = ὅτε, *when.* ——οἴη agrees w. the subj. of ἀμῦναι. Why nom.? H. 774, 775; K. § 307, 4: *that you alone among*, etc., *averted*, etc. —— Ὀλύμπιοι: subst. here: *when others, Olympian divinities, both Hera*, etc. The mother of Achilles (Thetis) was not an Olympian divinity herself; so, we cannot say, *when other Olymp. divinities.* ——τόνγε, *even him*, i. e. Zeus. —— ὑπελύσαο: ὑπολύω, II. —— ὦχ', ὦκα. —— ὃν relates to ἑκατόγχειρον (used as subst.); and is the obj. of καλέουσι. Briareos is usually thought to be an ancient name, and hence, called by the poet, the name used among the gods: while Aegaeon was the name used by the contemporaries of Homer. —— δέ τε: H. 856; K. § 321, R. 4. —— ἄνδρες πάντες, sc. καλέουσιν. ——γάρ introduces the reason for summoning the "hundred-handed": αὖτε, *in turn, on his part.* As Poseidon was mightier (at least, in conjunction with Hera and Athena,) than Zeus; so *in turn*, Aegaeon *was mightier than his father* (Poseidon): lit. *was better in might.* —— τόν, *this one, him*, the hundred-handed. ——οὐδέ τε: cf. δέ τε, v. 403: *nor did they bind* (*Zeus*).

407–412. τῶν . . . μνήσασα (μιμνήσκω): const.? H. 554, 576; K. § 273, 5, (e): *now reminding him of these things.* —— γούνων (γόνυ): const.? H. 574, b; K. § 273, 3, (b): *take* (*him*) *by the knees.* D. "*clasp his knees.*" —— αἴ . . . ἐθέλησιν (cf. δώησιν, v. 324, N.), *if perchance he may in any way consent*, etc. —— ἐπὶ . . . ἀρῆξαι, ἐπαρήγω. —— τοὺς δὲ . . . Ἀχαιούς: cf. οἱ δὲ . . . λαοί, v. 382, N. —— ἔλσαι (infin. depends on ἐθέλησιν), see Lex. εἴλω: ἀμφ' ἅλα, see Lex. ἀμφί w. acc. ——ἐπαύρωνται: Lex. ἐπαυρίσκομαι, B, 1. —— ἣν (cf. v. 72) ἄτην, obj. of γνῷ: ὅτ', cf. v. 244, N., *his mischievous folly, in that he*, etc.

414–418. αἰνὰ (adv.) τεκοῦσα (τίκτω), *having borne you to a terrible fate.* —— αἴθ' ὄφελες (ὀφείλω) . . . ἧσθαι (ἧμαι), *O that you were sitting*, etc. Force of this form of wish? H. 721, b; K. § 259, R. 6; G. § 83, 2; cf. ὤφελε μὲν Κῦρος ζῆν, *O that Cyrus were living!* An. 2, 1, 4: ἧσθαι is what tense in form, and what, in meaning? H. 406, 2; K. § 190. —— ἐπεὶ κτέ.: the idea is expressed first positively; then, negatively,—a frequent idiom: αἶσα, *period of life determined by fate, destined life:* μίνυνθα, δήν, adverbs in the pred., may be rendered as adjs.: *since now your destined life is very brief; certainly, not very long.* —— περὶ πάντων, *surpassing all, above all.* H. 650, b; K. § 295, 3, 1, (d). ——ἔπλεο (πέλομαι): imperf., usu. pres. in meaning. H. 424 D, 35. —— τῷ, *by reason of this fact, therefore.*

419–427. τοῦτο . . . ἔπος, *but indeed, to announce this word* (which Achilles had above suggested): ἐρέουσα, fut. of φημί, agrees w. the subj.

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of εἶμι: distinguish carefully fr. pres. ἐρέω = εἴρομαι. —— εἶμι αὐτή, *I will go myself.* ——αἴ κε πίθηται, sc. Ζεύς. —— μῆνι' ( = μήνιε, imperat. pres., μηνίω), *continue your anger at*, etc. —— Ζεὺς γὰρ κτέ. How Homer came by such an idea is worthy of reflection. —— μετά w. acc. Force? H. 645, a; K. § 294, II. (1), (a). —— χθιζὸς (const.? H. 488, R. c; K. § 264, 3, b,) ἔβη, *went yesterday.* —— κατά: force? H. 632, a; K. § 292, II. (3), (a). —— δωδεκάτῃ, sc. ἡμέρᾳ. —— ἐλεύσεται, sc. Ζεύς. Notice, in v. below, εἶμι as fut. —— Διός limits δῶ. —— μίν, subj. of πείσεσθαι, *that he will yield.* Cf. v. 289. Dif. in meaning between the act. and mid. of πείθω?

428–435. ἀπεβήσετο, st. ἀπεβήσατο, is now found in the most critical editt. H. 349 D; 435 D, 1; K. § 230, βαίνω. —— αὐτοῦ, adv. —— ἐϋζώνοιο. Why this epithet? "Because the girdle about the breast gave a graceful form to the robe." Cr. Hence it was nearly equivalent to *well-clad.* For a different explanation, see Dic. Antiqq. p. 1173, b.—— γυναικός: const.? H. 577; K. § 274, 1. —— ἀέκοντος, sc. αὐτοῦ. Critics are not agreed respecting the const. The gen. is now usu. taken w. βίῃ, and the clause read, *whom they took away in spite of him unwilling.* Others understand it as gen. abs.; still others, especially the earlier critics, as depending on ἀπηύρων (ἀπαυράω). The last interpretation is now genr. abandoned. —— οἱ δέ, i. e. Odysseus and his men. —— λιμένος depends on ἐντός. —— στείλαντο: στέλλω, IV. —— θέσαν ἐν w. dat. Force of this const.? H. 618, a; K. § 300, 3. —— πέλασαν: Lex. πελάζω, B, 1. —— ὑφέντες (ὑφίημι) has the same obj. as πέλασαν: *they neared the mast to the holder, having lowered (it)*, etc. —— τήν, *this, it*, i. e. νῆα. —— προέρεσσαν (προερέσσω), st. προέρυσσαν (προερύω), is now adopted in all the most critical editions.

436–441. ἐκ, in the four successive vv. is to be taken with the following verb. —— εὐνάς: Lex. εὐνή, II. —— κατὰ . . . ἔδησαν: Lex. καταδέω (A). —— βῆσαν, trans. cf. N. on βῆσε, v. 310. —— v. 439. It has been suggested, that the slow, spondaic movement of this verse is well adapted to express the cautious steps of the maiden in leaving the ship. —— τήν: obj. both of ἄγων and of τίθει (= ἐτίθει), *conducting her to the altar, placed her*, etc. —— μέν = μήν: H. 852, 13; K. § 316, R. —— πατρί: const.? H. 597; K. § 284, (10): lit. *for*, etc.; freely rendered, *placed her in her father's hands.* ἐν χερσί: force of the const.? Cf. N. on ἐν νηΐ, v. 433.

442–449. πρό . . . ἔπεμψεν: προπέμπω. —— σοί: const.? Cf. πατρί, v. 441. —— ἀγέμεν ( = ἄγειν), ῥέξαι (ῥέζω, II.): force of the infin. here? H. 765; K. § 306, 1; G. § 97. Is the infin. in Lat. thus used? —— ἱλασόμεσθα (ἱλάσκομαι) may be taken as fut. indic., or as aor. subjunc. G. § 44,

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N. 1; yet the aor. subjunc. is far more comm. For short mode-sign, see H. 347 D; K. § 220, 16. For ending -μεσθα, see H. 355 D, d; K. § 220, 12. —— *ἐφῆκεν*, *ἐπί*, *ἵημι*. —— *ἐν χερσὶ τίθει*: a brief expression for *τὴν . . . πατρὶ φίλῳ ἐν χερσὶ τίθει*. —— *τοὶ δέ*, *but they*, i. e. Odysseus and his men. —— *ἔστησαν*, 1st aor. What tenses of this verb are trans. and what intrans. in the act.? H. 416, 1; K. § 173, R. 2. —— *οὐλοχύτας ἀνέλοντο* (*ἀναιρέω*), *they took up*, etc. They all thus participated in the sacred ceremony. After the prayer, these bruised barley-corns were thrown forward on the victims and the altar (v. 458). The whole description is interesting, as being the earliest account in Grecian literature of a sacrifice.

450–456. *τοῖσιν*, *for them;* dat. of interest. —— *μεγάλα*, adv., cf. *πολλά*, v. 351; also Lex. *μέγας*, V. —— *χεῖρας ἀνασχών* (*ἀνέχω*). It appears that the priest, extending his hands, prayed to an invisible divinity; as there was probably no image or shrine of Apollo before him, except the altar. —— Vv. 451, 452; cf. vv. 37, 38. —— *ἠμὲν δή ποτε* (a reading now adopted in the most critical editt.) . . . *πάρος*, *surely*, *already once formerly*, *you heard me*, etc. —— *τίμησας* ( = *ἐτίμησας*) differs how fr. the particip.? H. 367, b; K. § 118, R. 2. —— *ἴψαο*, *ἴπτομαι*. —— *ἠδ᾽ ἔτι καὶ νῦν*, *and still now also.* —— *ἐπικρήηνον*: cf. v. 41. —— *ἤδη νῦν*, *already now*, *now at once*: *ἄμυνον* (*ἀμύνω*), imperat. How would the particip. neut. nom. be accented? K. § 75, 2.

458–466. *οὐλοχύτας προβάλοντο* (*προβάλλω*): cf. N. v. 449. —— *ἐξέταμον*, *ἐκτέμνω*. —— *κατὰ . . . ἐκάλυψαν* (*κατακαλύπτω*): sc. *μηρούς*, *enveloped* (them). —— *δίπτυχα ποιήσαντες*, sc. *κνῖσαν*, *having made it* (the fat caul) *double: δίπτυχα* (as if fr. a form *δίπτυξ*, *-υχος*), acc. sing. agreeing w. *κνῖσαν* understood. So Cr., St., Naeg. et al. Some, however, take it as adv. —— *ἐπ᾽ αὐτῶν*, *upon them*, i. e. the thighs thus enveloped in the caul. —— *καῖε*, sc. *αὐτούς*. —— *σχίζῃς*, dat. plur. Notice the ι subscript, distinguishing it fr. the gen. sing. —— *ἐπὶ . . . λεῖβε* (*ἐπιλείβω*), *and poured out in addition* (*ἐπί*) *sparkling wine;* or as some say, *dark wine:* perh. it suggests both ideas, *dark and sparkling wine.* —— *κατὰ . . . ἐκάη* (*κατακαίω*), *the thighs were consumed:* lit. *were burned down.* Notice the three words, apparently in the same sense, *μῆρα*, *μηρία* (v. 40), and *μηροί* (*μηρούς*, v. 460). —— *ἐπάσαντο*, *πατέομαι*. —— *μίστυλλόν τ᾽ ἄρα*, *then they both cut in pieces*, etc. —— *τἆλλα* ( = *τὰ ἄλλα*); thus Dind. writes: usu. written *τἄλλα*. H. 99; K. § 31, II. —— *ἀμφ᾽ ὀβ. ἔπειραν* (*πείρω*), *they pierced* (*the pieces*) *with spits on both sides*, i. e. so that the spits appeared on both sides: = *they pierced the pieces through with spits.* Naeg. For another, and, as I think, a less natural explanation, see Lex. *πείρω*. —— *ἐρύσαντό τε πάντα*, *and drew them all off*, i. e. from the spits.

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467–474. **τετύκοντο**: H. 425 D, 15; K. § 230, **τεύχω**. —— **τί**, adv. acc. —— **ἐξ . . . ἕντο** (ἐξίημι), *had banished the desire of*, etc. —— **κρητῆρας**, *the mixers.* Distinguish carefully between **κρητήρ** and **δέπας**. See Lex. Also Dic. Antiqq. 367, b. —— **ἐπεστέψαντο** (ἐπιστέφω) **ποτοῖο** (const.? H. 575; K. § 273, 5, (b); *filled . . . brimful of drink.* —— **ἐπαρξάμενοι δεπάεσσιν.** The interpretations of this phrase (which occurs several times in Hom.) are various. The verse is now usu. rendered, *and then they distributed* (*it*, i. e. the drink, the wine and water already prepared in the mixer) *to all, after pouring the first into the goblets* (*for a libation*). The youths (**κοῦροι**), who acted as cup-bearers, bore the wine around to the guests in pitchers (filled by dipping into the mixer), and poured it into the cups, which were already in the hands of the guests. Each guest poured on the ground as a libation his first cup-full. The entire transaction is here briefly indicated in v. 471. **δεπάεσσιν** depends perh. on the comp. verb **ἐπαρξάμενοι.** H. 605. "The prep. **ἐπί** may denote the slight forward motion of the full pitcher." St. —— **πανημέριοι**: cf. N. on **χθιζός**, v. 424, *and they all day long:* not to be taken too strictly, as a large part of the day was already gone. **κοῦροι Ἀχαιῶν**, in appos. w. **οἱ δέ**: cf. N. on **ἡ δὲ . . . γυνή**, v. 348. It will be observed that all this took place after they had satisfied the desire of eating and drinking (**ἐπεὶ . . . ἕντο**). It was therefore a symposium (**συμπόσιον**), which followed the banquet (**δεῖπνον**), and was regularly distinct from it. For a full account of the symposium, see Dic. Antiqq. p. 1082.

475–487. **Ἦμος δὲ . . . δὴ τότε**, *But when . . . then indeed.* —— **κνέφας**, subj. of **ἐπὶ . . . ἦλθεν.** —— **ἦμος δὲ . . . καὶ τότ' ἔπειτα**, *but when . . . even then immediately.* What Att. word = **ἦμος**? See Lex. —— **ἀνάγοντο.** (ἀνά, ἄγω) **μετὰ κτέ.**, *they started for*, etc. —— **στήσαντο** (here, as often, trans.), *they set up* (*for themselves*). —— **ἀνὰ . . . πέτασσαν**: **ἀναπετάννυμι.** —— **ἐν . . . πρῆσεν** (ἐμπρήθω) **μέσον ἱστίον** ( = Att. **μέσον τὸ ἱστίον**, H. 536; K. § 245, R. 5), *the wind filled the midst of the sail.* —— **ἀμφί** w. **στείρῃ**: **κῦμα**, subj. of **ἴαχε**: **μεγάλα**, adv. —— **νηὸς ἰούσης**: force of the particip. here? H. 788, a; K. § 312, 4, (a); G. § 109, 1; § 110, N. 1, *as the ship moved on.* —— **ἔθεεν** (θέω) is properly spoken of a thing having life. The metaphor here is striking; *and she ran along*, etc. —— **ἵκοντο**, here used w. a prep.; often takes the acc. as direct obj.: *but when they arrived at*, etc. Observe that, as **ἀνά** is used of embarking on the sea (v. 478), so **κατά** is spoken of coming to land. The army was encamped close by the ships, which were drawn up on the land, and supported by props. —— **ὑψοῦ ἐπὶ ψαμάθοις** is added to **ἐπ' ἠπείροιο**, to define it more exactly, and at the same time making the description more picturesque; *upon the land,*

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*high upon the sand:* ἐπί w. the gen. denotes tendency; w. the dat., rest. H. 640, 641; K. § 296, 1, (b); II. 1, (a):—a distinction more easily perceived than expressed here. —— ὑπὸ κτέ., *under* (*it*, i. e. the ship). —— αὐτοὶ δέ, contrasted w. νῆα μέν, *while they themselves*, etc.

488–497. Αὐτὰρ ὁ ... υἱὸς ... Ἀχιλλεύς: cf. ἡ δὲ ... γυνή, v. 348, N. —— μήνιε: observe the force of the imperf. *continued his anger.* —— πωλέσκετο (πωλέομαι), φθινύθεσκε (φθινύθω, φθίνω, φθίω), ποθέεσκε (ποθέω): for the iterative formation, see H. 410 D; K. § 221. Remember the peculiar meaning of πόλεμον in Hom.; also, of φίλον: cf N. v. 345. —— κῆρ (acc. of specif.) differs how in meaning from κήρ, v. 228? —— Ἀλλ' ὅτε δή ῥ' ... καὶ τότε δή: notice the force of δή. H. 851, a, b; K. § 315, 2: also, the force of ῥά, not usu. rendered, for want of a corresponding Eng. word equally brief. H. 865; K. § 324, 3. *But when already ... even then, I say*, etc. —— ἐκ τοῖο, *after this* (time): δυωδεκάτη ἠώς, *the twelfth morning*, from the time, expressed in round numbers, when he began to be angry (v. 488); or from the time of his interview with Thetis (vv. 421 ff.). —— ἴσαν: H. 405 D; K. § 226. —— ἦρχε (ἄρχω), *went first, took the lead.* —— λήθετο, Lex. λανθάνω, II. mid. —— ἐφετμέων (ἐφετμή): endings of gen. plur.? H. 128 D, b; K. § 211, 4. —— ἀνεδύσετο (cf. N. on ἀπεβήσετο, v. 428) κῦμα κτέ., *rose up from a wave of the sea.* Perh. the full idea is, *she rose upward, leaving behind her the surging sea.* Const. of κῦμα? H. 544, a. Obj. of ἀνεδύσετο. For another const. w. this verb, see v. 359. —— ἠερίη: for the const., cf. N. on χθιζός, v. 424. Notice the confluence of vowel-sounds in this word,—a peculiarity of the Ionic dialect. —— οὐρανὸν Οὔλυμπόν τε: const.? H. 551; K. § 277: or perh. it may be taken as obj. of ἀνέβη, like κῦμα w. ἀνεδύσετο. So St.

498–510. ἄτερ, w. ἄλλων. —— κορυφῇ, *on the*, etc. Const.? H. 612; K. § 283, 1. —— λάβε (differs how fr. the imperat.? Cf. v. 407), sc. αὐτόν: γούνων, const.? Cf. v. 407, N. —— ὑπ' ... ἑλοῦσα, sc. αὐτόν, lit. *having taken hold of* (*him*) *under the chin.* Notice here ὑπό w. gen. denoting situation,—a rare const. H. 656; K. § 299, 1, (1), (b). —— Ζεῦ πάτερ: the resemblance in sound to the Lat. *Jupiter* will not escape notice. —— εἴποτε κτέ. Cf. v. 394; τόδε κτέ. Cf. v. 41. —— τίμησόν (imperat.), differs how in form fr. the fut. particip. nom. sing. neut.? (particip. τιμῆσον). Cf. ἄμυνον, v. 456, N. —— μοί, dat. of interest. —— ὠκυμορώτατος ἄλλων, *most short-lived beyond* (*all*) *others.* Cf. in v. 417, ὠκύμορος περὶ πάντων, which expresses nearly the same idea. —— ἔπλετο: cf. N. on ἔπλεο, v. 418. —— τῖσον: not quite synon. w. τίμησον, v. 505: τιμάω is the generic word *to honor*: τίω, *to honor in view of some wrong done, to recompense.* —— ἐπὶ ... τίθει (imperat. fr. ἐπιτίθημι), *impart to*, etc. —— τόφρα ... ὄφρα

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may be rendered by the one word *until:* lit. *so long a time ... until:* ὄφρ' ἂν ... τίσωσιν: hypothet. relat. sent. of time. H. 757, 758; K. § 337, 5, and 6; G. § 66, 2. —— ὀφέλλωσιν; ὀφέλλω: distinguish carefully fr. ὀφείλω. See Lex.

511–521. οὔτι (fr. οὐ, τὶς, = Att. οὐδέν, or οὐδέν τι), adv. acc. —— ἧστο, ἧμαι. —— ὡς ἥψατο (ἅπτω) ... ὧς ἔχετ' ἐμπεφυυῖα (ἐμφύω), *as she grasped his knees, thus she continued clinging* (*to them*); lit. *having grown* (*in them*),—a very expressive metaphor, denoting the tenacity of her grasp. —— εἴρετο (ἔρομαι) denotes here the notion of petition, not less than that of inquiry, and may, I think, be rendered *besought* (*him*). —— Νημερτὲς μὲν ( = μὴν) δή, *now, indeed, surely*, etc. Deriv. of νημερτές? —— ὑπόσχεο (ὑπισχνέομαι) and κατάνευσον are not entirely synon. See Lex. κατανεύω. —— ἔπι = ἔπεστι. H. 102, a; K. § 31, R. 3, *since there is not to thee*, etc. —— ὄφρα, final conj. *in order that*. N. B. It takes the subjunc. to express pres. or fut. purpose, without ἄν. H. 739; K. § 330, 1, 2; G. § 44. Yet ἄν is sometimes expressed. H. 741; K. § 330, 4; G. § 44, N. 2. Above (v. 509) ὄφρα, w. ἄν, is an adv., denoting time, not purpose. —— μετά, w. dat. *among*. Is this const. Att.? H. 643; K. § 294, R. (Att. ἐν). —— λοίγια ἔργα, sc. τάδ' ἔσσεται, *these will be*, etc. Cf. v. 573. —— ὅτε ... ἐφήσεις (ἐφίημι), *since you will incite me*, etc. ὅτε in this clause is usu. taken as causal: Cr., Naeg., F. St. Cf. v. 244, N. In v. 519, ὅτ' ἄν is, as usual, temporal; *when she shall irritate me*, etc. The easy transition from a temporal to a causal meaning is oftenest seen in ἐπεί, ἐπειδή, and in the Lat. *quum*. The causal force of ὅτε is rare, and by some critics is denied entirely. ἐρέθῃσιν, H. 361 D; K. § 220, 4. —— καὶ αὔτως, *even thus*, i. e. *even as the case now stands;* he implies, much more would she taunt me, if I were now to grant your request. —— τέ. H. 856, a; K. § 321, R. 4.

522–527. σὺ μέν ... ἐμοὶ δέ: antithetical. Notice the value of the particles, μέν ... δέ. —— ἀπόστιχε: ἀποστείχω. —— μή, Lex. B, I., *lest, for fear that*. —— νοήσῃ, νοέω, II. —— κὲ ... μελήσεται: cf. N. on κὲν κεχολώσεται, v. 139. The form μελήσεται, st. μελήσει, is said to occur only here. —— ὄφρα, before τελέσσω, is usu. understood as a temporal adv., *until;* before πεποίθῃς, it is plainly a final conj., *in order that*. —— εἰ δ' ἄγε: cf. v. 302. —— ἐμέθεν, H. 233 D; K. § 217. —— οὐ γὰρ ἐμόν (*any thing belonging to me*, or *proceeding from me*, *my promise;* subj., sc. ἐστί) ... ὅ τι ... κατανεύσω, *for any promise of mine, whatever I shall confirm with a nod of the head, is not to be taken back, nor*, etc. —— οὐδ' ἀτελεύτητον, *nor can it fail of fulfilment*. Force of the verb. adj. ending -τος? H. 398, 1; K. § 234, 1, (i).

528–535. Ἦ, cf. v. 219, N. —— ἐπ' ... νεῦσε (ἐπινεύω), *nodded to* (*her*)

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*with*, etc. —— ἐπερρώσαντο, ἐπιρρώομαι. —— These three vv. (528–530) are said to have given Phidias his sublime conception of Olympian Zeus. (Strabo, 2, p. 137, ed. Kram. cited by F.) But the inquiry might arise, was not Phidias as capable of a conception entirely original, as Homer. Each, in his own sphere, was a master. —— κρατός, gen. w. ἀπ' (does not suffer anastrophe here, but loses its accent by elision): distinguish κρατός carefully fr. κράτος: ἀθανάτοιο, by its position, is most naturally joined w. κρατός, although it makes good sense joined w. ἄνακτος. D. renders, "*Waved on the immortal head th' ambrosial locks.*" Naeg. cites Virgil's imitation, Aen. 9, 106, *Adnuit et totum nutu tremefecit Olympum.* —— διέτμαγεν (διατμήγω, ν for σαν, H. 355 D, c; K. § 220, 14), *were separated, parted.* Notice again dual subj. w. plur. verb. —— ἆλτο. H. 408 D, 33, and 432, 3; K. § 227, B. —— Ζεύς, sc. ἔβη, or some similar word, suggested by ἆλτο; an instance of zeugma. H. 882; K. § 346, 3. —— ἀνέσταν (ν for σαν, cf. διέτμαγεν), *stood up, rose up.* It is interesting to notice this token of respect existing among the Greeks at this early period: for what Homer here says of the gods indicates without doubt a custom of his time. —— ἔτλη: tenses in use? Lex. ΤΛΑΩ. —— μεῖναι, (sc. αὐτὸν) ἐπερχόμενον, lit. *to await* (*him*) *approaching.* D. "*to wait his coming.*" —— ἀντίοι ἔσταν, *rose* (*and went*) *to meet* (*him*): ἀντίοι, lit. *opposite to* (*him*). The preceding clause suggests the rendering of ἔσταν, *rose* (*and went*).

536–543. οὐδὲ . . . ὅτι κτέ. The critics are not agreed in regard to the exact structure of this sentence. F. and Düntz. take μίν in close logical connection with ἠγνοίησεν, *was not ignorant in regard to him*: Naeg. and St. take μίν as the obj. of ἰδοῦσα. Again, Naeg., F., and St. connect ὅτι κτέ. with ἠγνοίησαν, *was not ignorant in regard to him, that*, etc.; while Düntz. connects ὅτι with ἰδοῦσα, *having seen that*, etc. Perh. we may best render the sentence thus (connecting μίν, in idea, both with the verb and the particip.), *nor did Hera fail to perceive in regard to him, at a glance* (lit. *having seen him*), *that the silver-footed*, etc. Thus, the particip. ἰδοῦσα denotes *manner* or *means*: ἠγνοίησεν, ἀγνοέω. —— οἱ (enclit.) συμφράσσατο (συμφράζομαι) βουλάς, *had concerted plans with him.* —— κερτομίοισι (deriv.? See Lex.), sc. ἐπέεσιν which is often expressed: *with heart-cutting* (*words*). —— προσηύδα (sc. Ἥρη subj.), προσαυδάω. Notice, ηυ is a diphthong, and pronounced in one syllable. Cf. ἀπηύρων, v. 430. Τίς δ' (= δή) αὖ κτέ. *Who of the gods now again*, or, *Who of the gods, I pray, has again*, etc. δή, H. 851; K. § 315, 2. For the elision, cf. vv. 131, 340. Yet Düntz. takes δ' for δέ here, and in v. 131. He suggests also that, in v. 340, δ' may be for δέ, in the sense of δή,—a weaker form;



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as *μέν* often = *μήν*. —— *τοί*, dat. join w. *συμφράσσατο*. —— *φίλον*, pred.; *δικαζέμεν* (*δικάζειν*) with its adjuncts, subj. of the sentence: *ἐόντα* and *φρονέοντα* agree w. the implied subj. of *δικαζέμεν*; though they might have been in the dat. agreeing w. *τοί*. H. 776; K. § 307, 2, (b.) *Always is it pleasant to thee, being apart from me, meditating, to decide upon, secret measures.* *κρυπτάδια* is obj. both of *φρονέοντα* and of *δικαζέμεν*. —— *πρόφρων*, pred. w. *εἰπεῖν*, H. 775; K. § 307, 4: *nor hast thou yet, in any degree, had the courage to declare to me freely any plan* (*ἔπος*), etc.

545–554. Ἥρη: notice the prominent position of this word, and the abruptness of the address. —— *μὴ* . . . *ἐπιέλπεο* (*ἐπί*, *ἔλπομαι*) . . . *εἰδήσειν* (*οἶδα*), *do not, I pray* (*δή*), *hope to know*, etc.: *μύθους*, *plans*, cf. *ἔπος* above. —— *χαλεποί*, sc. *μῦθοι*. —— *πέρ*, intens. as usu. The concessive idea, *though*, belongs to the particip. —— *ὅν*, sc. *μῦθον*, *whatever plan*. —— *ἐπιεικές*, sc. *ᾖ*, *it may be suitable* (*for thee*) *to listen to*. —— *ἔπειτα*, *then, after that*, i. e. after the point is once settled that the plan is suitable for your hearing. —— *πρότερος*, sc. *ἢ σύ*, *sooner* (*than thou*). —— *τόνγε* repeats with emphasis the idea already expressed in *ὅν*. —— *εἴσεται*, *οἶδα*. —— *ἐθέλωμι*, H. 361 D; K. § 220, 1. Force of *τὶ* in *μήτι*? *Do not thou at all*, etc. H. 848, a; 683, a; K. § 303, 4. Cf. *οὔτι*, *οὐδέν τι*. —— *ταῦτα ἕκαστα*, *these things severally*, referring to *ὃν μέν*, *ὃν δέ*, used collectively. *διείρεο*, *διά*, *εἴρομαι*. —— *βοῶπις*: D. renders it, *stag-eyed*. Yet see Lex. —— *ποῖον τὸν μῦθον*: a condensed and very pointed expression. Lit. *what that word you spoke!* i. e. *what* (*was*) *that word* (*which*) *you spoke!* Cf. H. 556; 826, a; K. § 344, R. 3. Difference in meaning between *ποῖος* and *τίς*? See Lex. *ποῖος*. —— *καί* and *λίην* (Att. *λίαν*) are both intens. *even surely*, or in one word, *surely*: *σέ*, obj. of *εἴρομαι* and *μεταλλῶ*. Above, v. 550, these verbs take *ταῦτα*, acc. of thing, for their obj. The present tense, qualified by *πάρος*, or any similar word, may be rendered by our perf. *Surely, I have not been wont formerly to either question or examine you.* —— *εὔκηλος* agrees w. the subj. of *φράζεαι*, *but with very little concern* (*for me*) *you tell*, etc. *τὰ . . . ἅσσα* (H. 246 D; K. § 217, 6), *the things which, whatever things*. —— *ἐθέλησθα*: H. 357 D; K. § 220, 2. Cf. above, v. 549, *ἐθέλωμι*.

555–559. *αἰνῶς*, Lex. *αἰνός*. —— *παρείπῃ* differs how in meaning fr. *πείθω*? See Lex. *παρεῖπον*. —— *ἠερίη*: cf. v. 497; also, N. on *χθιζός*, v. 424. —— *σοίγε* depends on *παρ-*: notice the emphat. force of *γέ*, *by you even*, indicating the earnestness and directness, with which Hera charges the fact home on Zeus. —— *τῇ*, *to this one, to her* (Thetis). Notice the asyndeton denoting haste and emotion. H. 854; K. § 325, 1, (a). —— *ὡς* . . . *τιμήσῃς*, *ὀλέσῃς*. Force of the subjunc.? H. 728; K. § 345, 5; G.

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§ 44, N. 1. *I think you (have) surely promised her that you will honor … and destroy*, etc. —— πολέας (πολύς), Att. acc. plur. ? Differs how fr. acc. plur. of πόλις ? -λέας, synizesis. H. 37 D; K. § 206, 4.

560–567. νεφεληγερέτα: declens. ? H. 134 D; K. § 211, 1, (c). —— δαιμονίη, and the masc. δαιμόνιε are oftener used in reproachful address, but sometimes with respect. The connection, and especially the tone of voice, would indicate which was intended. It is variously rendered here. Some translate it, *strange one!* or *presumptuous one!* Others take it as ironical, and render it, with less propriety, I think, in this connection, *admirable one!* Perhaps the simple address, *goddess!* would be suitable here. —— αἰεὶ … ὀΐεαι (οἴομαι), *you are always suspecting (something), you are always suspicious.* Notice the accumulation of vowel-sounds in the first half of this verse. H. 32 D; K. § 205, 4. —— λήθω, pres. indic. = λανθάνω. —— τὶ in compos. w. οὐ, obj. of πρῆξαι. —— ἀπὸ θυμοῦ: see Lex. θυμός, II. 3. —— ῥίγιον, cf. v. 325. —— εἰ … ἐστίν, *but if this is so*, i. e. if I have in fact made a promise to Thetis. So Koeppen and Cr. understand it: St. refers the supposition to what immediately precedes; *if this is so*, i. e. if the fact is as I have just stated. —— ἐμοὶ … φίλον, *it will be agreeable to me;*—the haughty language of a sovereign; *tel est notre bon plaisir.* —— μή, cf. v. 28. —— ὅσοι θεοί: anteced. incorporated in relat. clause. H. 809; K. § 332, 8: *lest all the gods, as many as are*, etc., *may not avert me from thee, when I approach nearer:* ἰόνθ' = ἰόντα, sc. ἐμέ, obj. of χραίσμωσιν. —— ἐφείω (Att. ἐφῶ, ἐπί, and ὧ, fr. ἵημι): H. 400 D, i; K. § 222, I, B: *when I lay*, etc.

569–583. φίλον, cf. N. v. 345. —— Οὐρανίωνες, appos. w. θεοί: in form, a patronymic. H. 466, a: *descendants of Uranus.* —— τοῖσιν: const.? H. 601; K. § 284, 3, (10): *in their presence, before them.* The following comic scene has a strange effect, in contrast with the preceding wrangle; and was perhaps deemed necessary to restore the gods to their accustomed good-humor. —— ἐπίηρα, obj. of φέρων, *agreeable things*, "*soothing words*," D. —— σφώ, *you two*, Hera and Zeus. —— κολῳὸν ἐλαύνετον, lit. *drive on a wrangle*, i. e. *if you continue a wrangle.* —— καὶ … νοεούσῃ (concessive), *though she is even herself very prudent, very intelligent;* and hence, does not really need my suggestion. —— φέρειν depends on παράφημι. —— νεικείῃσι, νεικέω: H. 370 D, b; 361 D; K. § 222, B, (2); § 220, 4. —— σὺν … ταράξῃ, συνταράσσω; ἡμῖν, dat. of interest. —— εἴπερ … στυφελίξαι (infin. sc. ἡμᾶς), *for if the Olympian, who hurls the lightning, wish to cast us down from our seats:*—a condition, with the conclusion suppressed. H. 883; K. § 340, 2, (b); G. § 53, N. 1. Cf. v. 340, εἴποτε κτέ. N. Also v. 135. The conclusion is readily supplied by the mind,—a slight pause

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being made after the condition,—and the thought is more impressive than though the sentence were filled out in regular form. —— ὁ γὰρ κτέ. gives the reason for the foregoing implied apodosis. —— καθάπτεσθαι, as imperat.; cf. λῦσαι, v. 20, N. —— ἵλαος, pred., Ὀλύμπ-, subj.

585–593. μητρί, dat. of interest: lit. *for*, etc.; the clause may be rendered freely, *placed ... in the hand of*, etc. ἐν χειρὶ τίθει: peculiarity and force of this const.? H. 618, a; K. § 300, 3. —— ἀνάσχεο, Lex. ἀνέχω, B, mid. —— κηδομένη and ἐοῦσαν: concessive; *though greatly* (πέρ) *troubled; though very dear*, or perh., *dear as you are.* —— μή: cf. v. 566. —— ἐν ὀφθαλμοῖσιν, *in my sight*, *before my eyes*, strengthens the idea of ἴδωμαι. —— οὔτι: cf. μήτι, v. 550, N. —— ἀντιφέρεσθαι depends on ἀργαλέος. H. 767; K. § 306, 1, (d); G. § 93, 2, (*is*) *hard to be opposed.* —— καὶ ἄλλοτε . . . μεμαῶτα (agrees w. μέ, obj. of ῥῖψε), *when on another occasion also I desired to defend* (*you*). —— ποδὸς τεταγών (H. 384 D; K. § 230, ΤΑΓΩ.), *having seized* (*me*) *by the foot.* —— πᾶν ἦμαρ: force of acc. of time? The same idea is conveyed, v. 472, by an adj. οἱ δὲ πανημέριοι, *and they all day long.* —— κάππεσον = κατέπεσον fr. καταπίπτω. H. 73 D; K. § 207, 7. —— ἐν Λήμνῳ: cf. N. on ἐν χειρί, v. 585. Where was Lemnos? See map. It was thought to be a favorite place of resort for Hephaestus (Vulcan), probably on account of the volcano Mosychlus in that island; yet his work-shop, according to Homer, was on Olympus. —— ὀλίγος, *little*, in the sense, *only a little.* —— ἐνῆεν (ἐν, εἰμί) sc. ἐμοί. It appears from Il. 18, 395 ff. that he had on a previous occasion been cast down from Olympus by Hera herself, who was ashamed of him, and wished to conceal him on account of his lameness. In speaking of this act, he uses the not very filial expression, μητρὸς ἐμῆς ἰότητι κυνώπιδος, *by the will of my dog-faced mother.*

596–611. παιδὸς . . . χειρί, *received from her son with her hand.* Cr., Naeg., F., Düntz., St., and others. δέχομαι takes either the dat. or the gen. of a person from whom any thing is received. W. gen. 14, 203; 24, 305, and other passages, where a gen. possess. is inadmissible. W. dat. 2, 186. —— Vv. 497, 498; cf. vv. 470 ff. N. —— ἄσβεστος . . . γέλως, *irrepressible laughter.* Why was this? The answer is partly given in the next verse, *when they saw Hephaestus puffing*, etc. His grotesque appearance in the office of cup-bearer (in place of Ganymedes, most beautiful of youths, or of Hebe, goddess of youth and beauty) was the ludicrous thing. —— ἐνῶρτο, ἐν, ὄρνυμι. —— μέν = μήν. —— πρόπαν, πρόπας. —— φόρμιγγος, Μουσάων, same const. w. δαιτός, depending on ἐδεύετο. Μουσάων, cf. N. on θεά, v. 1. —— ἀμειβόμεναι, *replying to one another*, *responsive.* —— Dif. in meaning between ὄψ and ὤψ? —— ἠελίοιο: notice the confluence

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of vowel sounds. Cf. **αἰεὶ . . . ὀΐεαι**, v. 561, N. —— **κακκείοντες** (**κατά**, **κείω**: cf. **κάππεσον**, v. 593, N.), *desiring to rest:* a desiderative verb fr. **κεῖμαι**. Usual formation of desid. verbs in Greek? H. 472, j; K. § 232, R. 3. —— **ἕκαστος**: partit. appos. w. **οἱ μέν**. H. 500, b; K. § 266, 3. —— **ἑκάστῳ**, dat. of interest w. **ποίησεν**, *had made for each*, etc. —— **ἀμφιγυήεις**, *lame in both feet.* So understood usu.; but F., after Goebel, suggests the somewhat doubtful meaning, *utrinque validis artubus*, i. e. *brachiis instructus.* —— **ἰδυίῃσι** (st. **εἰδυίῃσι**, particip. **εἰδώς**, fr. **οἶδα**) **πραπίδεσσιν**; dat. of manner or means; *with intelligent mind*, *with cunning skill.* —— **ὅν**, possess. pron. —— **ᾖι'**, **ᾔϊε**, **εἶμι**. —— **κοιμᾶθ'**, **ἐκοιμᾶτο**. —— **ὅτε . . . ἱκάνοι**: force of the optat. here? H. 729, b; K. § 327 b. 2; G. § 62. —— **καθεῦδ'**, *he slept*, *began to sleep*, or simply, *fell asleep.* This is not contradicted in the next book, v. 2. —— **παρά**, sc. **αὐτῷ καθεῦδε**, *and by him slept*, etc. The reflecting student will not fail to compare and contrast these low conceptions with those which we derive from the sacred scriptures.

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## BOOK SECOND.

1–10. Ἄλλοι . . . θεοί, *the other gods*, i. e. in distinction from Zeus. This contrast is made plainer by the particles μὲν . . . δέ. —— ῥά: cf. note 1, 8. This book stands in the closest logical connection with the preceding. —— παννύχιοι: cf. πανημέριοι, 1, 472; also note on χθιζός, 1, 424. —— οὐκ ἔχε, lit. *did not hold*, *did not continue to possess*. Zeus may have fallen asleep and continued asleep for a while, so far as this statement is concerned. Cf. 1, 611. D. renders it, *but the eyes of Jove sweet slumber held not.* —— ὀλέσαι: optat.: πολέας, cf. 1, 559, note. —— ἥδε ... βουλή, *this*, *as a plan;* or simply, *this plan.* For the arrangement, cf. ἡ . . . γυνή, 1, 348, note. —— δέ οἱ (dat.): how would δέ be accented if οἱ were the art. nom. plur.? Cf. note, 1, 72. —— πέμψαι κτέ: in apposition with βουλή. H. 766; K. § 305, 1. —— οὖλον: the meaning given by L. & Sc. (see Lex. οὖλος, 2) is not generally preferred; rather, *pernicious*, *deluding:* fr. ὄλλυμι. —— καί μιν (= Ὄνειρον) κτέ: cf. note, 1, 201. —— Βάσκ': Lex. βάσκε. —— In v. 9, notice the asyndeton, imparting liveliness to the narration. H. 854; K. § 325. —— ἀγορευέμεν: infin. as imperat. Cf. λῦσαι, 1, 20. *announce very accurately*, etc.

11–19. ἑ, *him* (i. e. Agamemnon): obj. of κέλευε. Corresponding Attic word? How is this word used in the Attic dialect? Latin word akin to this? H. 668, 671, a, b; K. § 302, R. 3. —— κὲν ἕλοι: poten. optat. —— ἀμφὶς . . . φράζονται: Lex. φράζω, II. 1. —— ἐπέγναμψεν: ἐπιγνάμπτω. —— λισσομένη: denotes here the means. H. 789, b; K. § 312, 4, (e), *by entreating.* —— ἐφῆπται: ἐφάπτω. —— ἵκανε . . . ἐπί: ἱκάνω oftener takes the acc. without a prep. It then directs the mind rather to the *end* of the going or coming, to the *terminus;* and is rendered *to attain*, *to reach.* With a prep. the mind is directed more to the *progress* of the going or coming: *he went towards the swift ships*, *he approached the swift ships.* —— περί, sc. ἑ or αὐτόν: κέχυθ', Lex. χέω, III. 2.

21–27. τὸν . . . γερόντων, *whom of the elders*, etc. γερόντων limits τόν, not μάλιστα. —— τῖ' = ἔτιεν, fr. τίω. —— τῷ . . . ἐεισάμενος: Lex. ΕΙΔΩ, II. 2, c. dat. —— μίν depends on προσεφώνεε. —— δαΐφρονος differs how in meaning in the Il. and Odys.? See Lex. —— ἐπιτετράφαται: ἐπιτρέπω. H. 355 D, e, 392, Rem. a; K. § 18, 1, § 220, 13. —— ξύνες (σύν, ἕς): συνίημι, II. —— σεῦ: why accented here? H. 111, b; K. § 35, 3, b. Depends on κήδεται. —— ἄνευθεν: adv. —— ἐλεαίρει, sc. σέ.

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33–40. ἔχε, sc. ταῦτα, *keep these things*, etc.—— ἀνήῃ: Lex. ἀνίημι, III. H. 400 D, i; K. § 224, 9. Resolved forms.—— ἀπεβήσετο: 1, 428, note. Cf. προσεβήσετο, v. 48. —— τόν, *him*, i. e. Agamemnon: αὐτοῦ, adv. —— φρονέοντα agrees with τόν.—— τά, *those things*, obj. of φρονέοντα, and anteced. of ἅ.——ῥά: observe how often this little word occurs. Try always to perceive its meaning. Cf. note 1, 8.—— ἃ . . . ἔμελλον: plur. verb. w. neut. plur. subj. H. 515, b; K. § 241, 4, Rem. 5 (c). —— φῆ; ἔφη: see Lex. φημί, I.—— ὅγε, i. e. Agamemnon. —— ἤματι (ἦμαρ) κείνῳ. Express the idea *on that day* in Att. What additional word is required? H. 538; K. § 246, 3. —— νήπιος (emphatic position), qualifies ὅγε.—— ᾔδη; οἶδα.—— ἔργα, *as labors, toils*, in apposit. w. τά, *those things*. H. 500, d: cf. note on γυνή, 1, 348. We may render, *the labors, which*, etc.—— ἄλγεά τε στοναχάς τε: obj. of θήσειν. ——ἐπ', join w. Τρωσί . . . Δαναοῖσι: *to bring* (lit. *to place*) *sorrows and groans upon*, etc.

41–46. ἔγρετο: without augment, fr. ἠγρόμην, ου, ετο: fr. ἐγείρω. H. 432. 5; K. § 223, 11.—— ἀμφέχυτ'; ἀμφιχέω: cf. περὶ . . . κέχυτο, v. 19: *was poured, was diffused around him.*—— ἕζετο δ' ὀρθωθείς (ὀρθόω), *and he sat erect.* ——περὶ . . . βάλλετο (περιβάλλω): force of the mid.? H. 688 ff; K. § 250: *he cast around himself*, etc.—— For a full account of the χιτών, and of the φᾶρος, see Dic. Antiqq. pp. 851, 852, 1171.—— ἀμφὶ . . . ξίφος. The sword was attached to a belt, and thus it might be said that he cast it around his shoulders. —— ἄφθιτον αἰεί, *always imperishable*, "because it was the work of Hephaestus," Cr.; "because it always remained in the family," F. and others. Both reasons are good, but the latter was probably the idea in the mind of Hom. Cf. vv. 101–108.

49–58. ἐρέουσα (φημί): fut. denoting purpose, *to announce the light*, etc.—— ὁ, i. e. Agamemnon: κέλευσεν, here w. dat. of a pers.; usu. w. acc.—— οἱ μὲν κτέ: explanatory, and hence the asyndeton. H. 854; K. § 325 (b). —— τοὶ δέ, i. e. 'Αχαιοί. —— βουλήν, st. βουλή, the reading of the most critical recent editt.: obj. of ἷζε. Cf. Lex. ἵζω, I. —— βασιλῆος: in appos. w. Νέστορος, implied in Νεστορέῃ. H. 523 b; K. § 266, 2: *by the ship of Nestor, Pylus-born king.* —— Νέστορι depends on ἐῴκει (ἔοικα): εἶδος κτέ. acc. of specification, μέγεθος, *stature:* φυήν, perh. *form:* ἄγχιστα (how compared? H. 229 D; Lex. ἄγχι.) an emphatic repetition of the idea μάλιστα, *and especially, he most nearly resembled*, etc. —— προσέειπεν often takes acc. μῦθον, and acc. of pers., lit. *he spoke a word to me;* more freely, *he addressed me.*

71–82. ᾤχετ' ἀποπτάμενος (ἀποπέτομαι), lit. *was gone having flown away;* more freely, *he took flight and was gone.* ἀνῆκεν, ἀνίημι: cf. ἀνήῃ,

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v. 34. —— ἄγετε: cf. 1, 302, note. —— πειρήσομαι, ἣ θέμις ἐστίν, *will try* (*them*), *which* (*thing*) *is right;* relat. pron. agreeing w. predicate noun. Some critical editt. read here ᾗ, st. ἥ, *in what way*, etc., *as is right*, or perh. *as is customary.* —— ἄλλοθεν ἄλλος, *one from one place, another from another.* ἄλλος in partitive appos. w. ὑμεῖς. H. 500, b; K. § 266, 3. —— ἐρητύειν: cf. note on λῦσαι, 1, 20. —— τοῖσι δ' ἀνέστη. H. 601; K. § 284, 3 (10). —— εἰ . . . ἔνισπεν: supposition contrary to reality: ψεῦδος κτέ., conclusion expressing mere possibility. H. 746, 748, 750; K. § 339. I. (b), II. (a), *we should affirm* (*that it was*) *a falsehood: μᾶλλον, rather*, i. e. *we should rather turn away* (from it, than be drawn towards it, and influenced by it.) —— Antecedent of ὅς, the subj. of ἴδεν, *but now he has seen* (*it*), *who*, etc.

84–93. ἐξ: why not accented here, according to H. 104, a; K. § 32. (b)? Because ἐξ is taken with νέεσθαι: and βουλῆς depends on ἐξ in compos., or, as Küh. thinks, on the compound verb. K. § 300, 2. (b); H. 616. —— ἐπανέστησαν: ἐπανίστημι. —— οἱ δὲ . . . βασιλῆες: cf. note on οἱ δὲ . . . λαοί, 1, 382. —— ἐπεσσεύοντο: ἐπισεύω. —— ἠΰτε (= ὡς ὅτε) . . . ὥς, v. 91: *as when . . . so*, etc. —— πέτρης ἐκ γλαφυρῆς belongs in idea both with εἶσι and with ἐρχομενάων, *as swarms of thronging bees issue from a hollow rock, coming forth* (from it) *ever afresh*, etc.: ἐκ is separated from ἐρχομ. by tmesis, and πέτρης depends on the compound verb, or on the prep. in compos. Cf. ἐξ, v. 84. —— πέτονται ἐπί w. dat. Peculiarity and force of the const.? H. 618, a; K. § 300, 3. —— τέ after αἱ μέν and αἱ δέ. H. 856, a; K. § 321, Rem. 4. —— πεποτήαται: πέτομαι. For the ending, see H. 355 D, e; K. § 220, 13. —— Dif. in meaning between ὥς and ὡς? See Lex. What word in Att. prose is comm. used instead of ὥς? οὕτως. —— τῶν, *of these*, i. e. λαῶν. —— ἄπο: why accented thus? What four prepositions do not suffer anastrophe? Dif. between poetry and prose in the use of anastrophe? H. 102, 102 D, b; K. § 32, IV. —— ἐστιχόωντο (στιχάω): explain the ending -όωντο. H. 370 D, a; K. § 222, A. (3). —— ἰλαδόν: cf. βοτρυδόν, v. 89. Notice the beautiful metaphor in βοτρυδόν (lit. *like clusters of grapes:* fr. βότρυς). —— Ὄσσα: as a personification. Cf. Ὄνειρος, v. 6. *Rumor.* Lat. *Fama.* δεδήει, Lex. δαίω (A). Notice the expressive metaphor in this word: lit. *burned:* perh. we may render it, *spread like fire.*

94–109. ἀγέροντο: ἀγείρω. —— τετρήχει: ταράσσω, II. —— λαῶν depends on ὑπὸ . . . στεναχίζετο. H. 583, *groaned beneath the people while they were sitting down.* —— ἐρήτυον: peculiarity in its use here? H. 702; K. § 256, 4 (a), (γ). —— εἴποτ' . . . σχοίατ' ( = σχοῖντο, fr. ἔχω. Cf. note on πεποτήαται, v. 90): *if ever they would desist from their outcry.* ——

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*σπουδῇ, vix tandem.* See Lex. *σπουδή*, II. as adv. —— *σκῆπτρον*: cf. v. 46. What was the usual form of a sceptre? See Dict. of Antiqq. p. 1011. The following account of the sceptre indicates the divine origin of Agamemnon's authority. —— *κάμε τεύχων*: Lex. *κάμνω*, II. —— *δῶκε*, sc. *σκῆπτρον*. —— *διακτόρῳ*: the opinions of critics are about equally divided between the three meanings *messenger*, *conductor*, *servant*. Perh. the meaning *messenger* is usu. preferred. For the supposed etymology, see Lex. —— *πολύαρνι*: metaplastic (H. 199; K. § 67, (c): see Lex. *πολύαρνος*. —— *Θυέστ'*, *Θυέστα*, *Θυέστης*. H. 136 D, a; K. § 211, 1 (c): emphat. appos. w. *ὁ*. So also, *Πέλοψ*, v. 105, cf. *ἡ* . . . *γυνή*, 1, 348. —— *φορῆναι*, *ἀνάσσειν*: const.? H. 765; K. § 306, 1. What would be the Latin idiom? —— *τῷ* (i. e. *σκήπτρῳ*) . . . *ἐρεισάμενος*: Lex. *ἐρείδω*. B. pass. and mid. —— *μετηύδα*: *μετά*, *αὐδάω*.

111–115. *μέγα*, adv. qualifies *ἐνέδησε*: *has exceedingly entangled me in*, etc. —— *σχέτλιος*: emphat. position. Cf. *νήπιος*, v. 38. —— *ὅς*: recollect that a relat. pron. has the force of a personal or demonst. pron. combined with a conj.; here, with a causal force, *since he*. H. 853, b; K. § 334, 2. —— *πρὶν μὲν* . . . *νῦν δέ*: *formerly* . . . *but now*. —— *ἐκπέρσαντ'*, i. e. *ἐκπέρσαντα*, sc. *ἐμέ*, *that I having sacked*, etc. Cf. note on *ἐόντα*, 1, 541. Notice further, that the chief point in the promise of Zeus — the destruction of Troy — lies in the participle. —— *δυσκλέα* (*δυσκλεής*): agrees w. *μέ*, which is subj. of *ἱκέσθαι*. For the peculiarity in declens. see H. 180; K. § 213, 15. —— Const. of *Ἄργος*? H. 551; K. § 277. What would be the prose const.? Notice here the meaning of *Ἄργος*; also in v. 108, and often; — not simply the city Argos (since Agamemnon was from Mycenae, not from Argos); but the city and a wide area of country around it. Cf. note on *Ἀχαιοῖς*, 1, 2. Where were the cities Argos and Mycenae?

116–128. Force of *πού*? Lex. *πού*, II. 2. —— For the meaning of *φίλον* here, cf. 1, 564: *μέλλει*, impers. —— *ὃς δή*: force of *δή*? H. 851; K. § 315, 2. —— *τοῦ κράτος*, *the power of this one* (Zeus), *his power*. —— *αἰσχρὸν γάρ κτέ.*: *γάρ* resumes the thought in vv. 114, 115, and introduces a fuller expression of it, Lex. *γάρ*, II., *yes, this indeed is shameful*, etc. —— *καὶ ἐσσομένοις*, *in the view of future generations also* (not simply in the view of those now living): *πυθέσθαι*, *to hear of*, depends on *αἰσχρόν*. H. 767; K. § 306, 1 (d). —— Vv. 120–123, are in definitive appos. w. *τόδε* v. 119, *this . . . the fact that*, etc. —— *μὰψ οὕτω*, *thus vainly*, i. e. vain as it would turn out to be if the Greeks should now return home. —— *λαόν*, subj. and *πολεμόν*, obj. of *πολεμίζειν*. H. 547; K. § 278, 1. —— *πέφανται*: *φαίνω*. —— *εἴπερ γάρ* introduces a confirmation

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of the statement *μάχεσθαι . . . ταυροτέροισι*, and carries out more fully the thought *αἰσχρὸν κτέ*, v. 119. —— *κ' ἐθέλοιμεν*: notice the use of *κέ* here, with the optat. in the protasis; making this the apodosis of a suppressed protasis. Thus, *if we should wish* (were it possible). Cf. 1, 60, note and references. —— *ταμόντες*: Lex. *τέμνω*, II. 2. —— *ἀριθμηθήμεναι* depends on *ἐθέλοιμεν*: endings infin. aor. pass.? H. 359 D; K. § 220, 18. *ἄμφω*, appos. w. subj. of *ἐθέλοιμεν*. —— *Τρῶας μὲν λέξασθαι*: supply *εἴπερ κ' ἐθέλοιμεν*, *if we should wish to collect the Trojans*, *as many as*, etc. Cr. and some others understand *λέξασθαι* here in the sense *to select*. *ἐφέστιοι*, pred. w. *ἔασιν* (*εἰμί*, H. 406 D; K. § 225). —— *ἡμεῖς . . . διακοσμηθεῖμεν . . . ἑλοίμεθα*: a condition, sc. *εἰ*, *and if we Achaeans should be divided*, etc. *ἑλοίμεθα*, *αἱρέω*, aor. mid. *and should choose*, etc. —— *δευοίατο*: *δέω* (B), also *δεύω*, Lex.: *-οίατο*, st. *-οιντο*, as usu. in Hom.

129–138. *υἷας*, subj. of *ἔμμεναι*; *πλέας* (Att. *πλέονας* or *πλείονας*, see Lex. *πλέες*), predicate adj., qualifies *υἷας*: *Τρώων*; peculiarity in accent? H. 160, c; K. § 65, 2 (a): depends on *πλέας*. —— *πολλέων* (two syllables by synizesis): for the ending *έων*, see H. 128 D, b; K. § 211, 4. What other endings occur in Hom. in the gen. plur. 1st declens.? —— *πλάζουσι*, *thwart*, *hinder*. —— *εἰῶσι*: *εἰάω*, Att. *ἐάω*. —— The number of the Trojan forces, including both native Trojans (*ἐφέστιοι*) and allies (*ἐπίκουροι*), was 50,000, according to Il. 8, 562 ff; that of the Greeks from 120,000 to 140,000, according to various estimates. —— *ἐννέα δή . . . καὶ δή*: Lex. *δή*, I. —— *βεβάασι*: *βαίνω*. —— *Διὸς . . . ἐνιαυτοί*, *years of great Zeus*. Zeus is elsewhere also spoken of as presiding over periods of time; also over objects in nature, cf. v. 146. This line is important as fixing the time in the war, when the events described in the Il. took place. —— *δοῦρα*, *δόρυ*: *νεῶν*, *ναῦς*. The thought in this line is not particularly encouraging in view of a sea-voyage. —— *αἱ δέ που κτέ.*: force of *πού*? Lex. *ποῦ*, II. 2; cf. v. 116. *And, I suppose*, etc., or *And, no doubt*, etc. —— *εἵατ'* (= *εἵαται* = *ἧνται*), fr. *ἧμαι*. —— *ποτιδέγμεναι*, *προσδέχομαι*. —— *ἄμμι* = *ἡμῖν*, H. 233 D; K. § 217. —— *αὔτως*, *thus*; cf. 1, 133, 520. They could all see how far their work appeared to be from its accomplishment.

139–146. *ὡς ἂν . . . εἴπω*: const. of hypothet. relat. sentences? H. 757; K. § 333, 3, and 4; G. § 61, 3. *πειθώμεθα*: use of the subjunct. here? H. 720, a; K. § 259, 1, (a); G. § 85, *as I may propose, let us all obey*, i. e. let us all yield to that which I may propose. —— *ἔτι*, *hereafter*, Lex. *ἔτι*, II. —— *θυμόν*, *emotion*, *vehement passion*. —— *πᾶσι*: appos. w. *τοῖσι*; anteced. of *ὅσοι*. —— *μετά*: Lex. *μετά* c. accus. V. —— *βουλῆς*: the *plan* of Agam. as unfolded in the council of chiefs. *ἐπάκουσαν*: *ἐπακούω*. —— *φή*: see Lex.; the reading of Dind., F., and some others;

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st. ὡς. Notice the accent: different from φῇ, v. 37. —— θαλάσσης, the generic word: πόντου, *the open, deep sea: like the long waves of the sea, of the Icarian deep.* See map, S. E. part of the Aegean. —— τά; obj. of ὤρορε (ὄρνυμι): on what principle is the aor. here translated as pres.? Cf. ἔκλυον, 1, 218, note and references. —— Διὸς νεφελάων: cf. Διὸς ἐνιαυτοί, v. 134. Notice ὤρορε and ἐπαΐξας agreeing w. the nearest subj. H. 511, h; K. § 242, 1 (b).

147–154. ὡς δ' ὅτε κινήσῃ: hypothet. rel. sent. Notice the omission of ἄν. H. 759; K. § 333, Rem. 3; G. § 62, N. 3. —— λήϊον: obj. of κινήσῃ. —— ἐπαιγίζων: force of ἐπί? *rushing upon* (*it*, λήϊον). Cf. ἐπαΐξας, v. 146, *rushing upon* (*them*, the waves). —— ἐπί τ' ἠμύει (Lex. ἐπημύω): sc. λήϊον: *and it bends downward* (ἐπί *towards* the ground) *with its ears.* The sentence changes from a dependent const. (ὡς ... κινήσῃ) to an independent (ἠμύει). —— τῶν, *of these*, the persons mentioned, vv. 142, 143. —— ἔπ': why accented thus? H. 102, b; K. § 31. IV. —— ποδῶν ὑπένερθε: notice the force of -θε = -θεν: *from beneath their feet:* ἵστατο, *stood* (in clouds). —— ἑλκέμεν (-έμεναι, -ειν), sc. νῆας. —— οὐρούς: οὐρός, Lex.; distinguish carefully fr. οὖρος. —— ὑπὸ δ' ᾕρεον (ὑφαιρέω), *they took away ... from under*, etc. Cf. ποδῶν ὑπ-, v. 150.

155–165. κὲν ... ἐτύχθη (τεύχω), *would have been effected*, etc. Force of this const.? H. 746; K. § 339, 2, 1 (b); G. § 49, 2. —— πρὸς ... ἔειπεν ( = προσεῖπεν), *unless ... had addressed a word to*, etc. Cf. 1, 201. —— Ὢ πόποι: cf. note, 1, 254. Derby renders it here, *O heaven!* —— οὕτω δή: mark the emphatic force of δή. —— νῶτα: Lex. νῶτος and νῶτον, II. —— κὰδ (H. 73 D; K. § 207, 7) ... λίποιεν: καταλείπω. —— εὐχωλήν, appos. w. Ἑλένην: *would leave behind, as a boast to Priam*, etc. —— ἀπό, I. 2. Lex. —— Most editors place an interrogation point after αἴης; but the reading of Dind. (as a direct statement) expresses the indignation of Hera quite as forcibly. —— κατά: cf. 1, 487. —— σοῖς κτἑ. Notice the asyndeton, denoting haste. —— μηδὲ ἔα (ἐάω) ... ἑλκέμεν, *nor suffer* (*them*) *to launch*, etc. The subj. of ἑλκέμεν (sc. αὐτούς) is suggested by the distributive phrase φῶτα ἕκαστον. H. 514, b, c.

169–179. εὗρεν: asynd., cf. v. 164. —— ἑσταότα (ἵστημι), *standing*,— an indication that he was not carried along with the general current. He was perhaps thinking of the direction of Agamemnon, v. 75. —— μίν, obj. of ἵκανεν: κραδίην and θυμόν, acc. of specif. —— προσέφη, sc. αὐτόν. —— ἐν ... πεσόντες: peculiarity and force of this const.? H. 618, a; K. § 300, 3, (a). —— μηδέ τ' ἐρώει: notice the use of τέ here. H. 856; K. § 321, Rem. 4; *nor hesitate.* Sp. and Cr. read here μηδ' ἔτ' ἐρώει, *nor longer*, etc.

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182–187. ξυνέηκε: Lex. συνίημι, II. —— βῆ δὲ θέειν: Lex. βαίνω, I. 2. —— ἀπὸ . . . βάλε: ἀποβάλλω. —— χλαῖναν, Lat. *laena*. For a description of this garment, see Dic. Antiqq. p. 665. —— οἷ (enclit.), *him*, i. e. Odysseus. —— Ἀτρείδεω (H. 136 D, 2; K. § 211, 2) Ἀγαμέμνονος: depends on ἀντίος, an adj. qualifying αὐτός; takes the gen., as it contains the idea ἀντί. —— δέξατό οἱ, *received from him:* δέχομαι takes either the dat. or gen. of the pers. With gen. 1, 596. —— σκῆπτρον. The sceptre of Ag. was a symbol of the highest authority. —— σὺν τῷ: cf. v. 47.

188–197. ὅντινα . . . κιχείη (κιχάνω): const. of hypoth. rel. sentences? H. 757, 760, c; K. § 333, 3 and 4; G. § 62. —— Δαιμόνιε: here used with respect, though introducing a rebuke. *Admirable one!* or perh. *My good sir!* Derby translates it here *O gallant friend!* Cr. renders it (very improperly, I think), *Fool!* Cf. note on 1, 561. —— ἐρητύσασκε: ἐρητύω, w. iterative ending. H. 410 D; K. § 221. —— σέ, subj. of δειδίσσεσθαι: κακὸν ὥς, *like a coward:* why is ὥς accented here? H. 104, a; K. § 32, (c). —— οἷος νόος κτέ., *what (is) the mind of*, etc. —— ἴψεται: cf. 1, 454. —— ἐν βουλῇ, join w. ἔειπεν: *what he said in the Council*, i. e. in the Council of chiefs, v. 53 ff. —— μή . . . ῥέξῃ: *I fear that he*, etc. H. 720, d; K. § 318, R. 6. ῥέξῃ (ῥέζω) takes two accusatives (κακὸν υἷας), *may inflict some harm on the sons of*, etc. H. 555; K. § 280. 2. —— θυμὸς δὲ κτέ. appears to be intended as a general truth: μέγας is pred.: *for the wrath of a . . . is mighty.* —— τιμή (sc. διοτρεφέος βασ-), *his honor*, etc.

198–206. ὃν . . . ἴδοι κτέ. H. 757, examples; K. § 337, 7: ἐλάσασκεν (ἐλαύνω), ὁμοκλήσασκε (ὁμοκλάω), iterative ending: *but on the other hand whatever man of the common people he saw*, etc., *this one he restrained*, etc.: τὲ . . . τέ (v. 198) connect the two subordinate clauses, ὃν . . . ἴδοι and βοόωντα . . . ἐφεύροι. The former τέ is not easily rendered. —— Δαιμόνιε, *admirable man!* here used ironically and contemptuously: perh. we may render it, *Sirrah!* —— ἧσο, ἧμαι. —— φέρτεροι: Lex. φέρτατος, II. —— σύ, sc. εἶ, or ἐσσί. What forms of the copula are oftenest omitted? H. 508, a; K. § 238. RR. 6 and 7. —— βασιλεύσομεν: observe the person, *we shall not*, etc. —— ἀγαθόν, pred. adj. neut. (sc. ἐστί). H. 522; K. § 241, 2. examp. —— ἔδωκε, sc. βασιλεύειν, implied in the foregoing. —— V. 206 is rejected by the best critics as an interpolation here (it occurs with a slight variation in 9, 99), and need not be translated.

208–216. ἐπεσσεύοντο: ἐπισεύω. —— αἰγιαλῷ: const.? H. 612; K. § 283, 1. —— θάλασσα and πόντος differ how? Cf. vv. 144, 145. —— ἐκολῴα: κολῳάω. Cf. 1, 575. —— ἔπεα: obj. of ᾔδη (οἶδα), lit. *who knew in his mind words*, etc. —— ἐριζέμεναι depends on the idea ἔπεα ἄκοσμα

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ἤδη, and denotes the result; *so as to contend*, etc. —— ἀλλά introduces a thought opposed to the idea κατὰ κόσμον. Repeat after ἀλλά the idea (somewhat modified) of v. 213, *but he had in mind* (and uttered) *whatever seemed to him to be*, etc. εἴσαιτο (Lex. ΕΙΔΩ): force of the optat.? H. 729, b; K. § 327 b. 2; G. § 62. γελοίϊον, *likely to provoke laughter:* Ἀργείοισιν, *on the part of*, etc. H. 601; K. § 284, (10), (a). —— αἴσχιστος ἀνήρ: pred., lit. *he came under* (*the walls of*) *Troy the ugliest man;* i. e. *he was the ugliest man who*, etc.

217–224. φολκός: the definition of Butt. (see Lex.) is generally preferred. This word introduces a more particular description, after the general statement; hence, the asyndeton. The whole passage has been condemned by some fastidious critics; but it exhibits perhaps better than any other the position of the common people in the heroic age. The ugliness of Thersites' person and the coarseness of his language were only a natural set-off to his indecorum (according to the Homeric idea) in speaking at all in the assembly of the people. Cf. above v. 202. —— ἕτερον, *one*, strictly *one of two.* See Lex.; a frequent use of ἕτερος in Hom. —— συνοχωκότε: see Lex. συνόχωκα. —— ὕπερθεν is often rendered, as here, simply *above.* Does, then, the ending -θεν lose its force? I think not. It may be explained thus, ὕπερ- *above*, -θεν *from* the chest, the part just mentioned. Cf. προπάροιθε, v. 92, *in front of the deep shore*, viewed *from* a point (imagined by the poet) still more remote from the shore. And so, of similar instances; the connection suggesting how the relation *from* is to be understood. —— ἐπενήνοθε: Lex. sub voce. —— ἔχθιστος... μάλιστα: notice the double superlative: *most hateful especially to*, etc. Cf. v. 58. —— νεικείεσκε: νεικέω w. iterative ending. —— αὖτε: Lex. II. 2, *then however.* —— ὀξέα, adv., *shrilly*, join w. κεκληγώς (κλάζω): the manner of speaking was suited to the coarseness of the language and the ugliness of his person. —— τῷ . . . κοτέοντο: *were angry at him*, i. e. at Thersites. Some, I think improperly, understand τῷ to mean Agamemnon. αὐτάρ, *yet*, disregarding the indignation of the Achaeans. —— μακρὰ βοῶν: Lex. μακρός, 4.

225–234. τέο: H. 244 D; K. § 217, 6, (b); joined w. ἐπιμέμφεαι, as gen. of cause; and with χατίζεις, a verb of want. H. 575, 577; K. § 273, 5, (b); § 274. Cf. 1, 65. —— δ᾽: cf. 1, 540, Τίς δ᾽, note: *on what account, I pray, do you again find fault, and of what*, etc. —— κλισίαι, sc. εἰσί. —— δίδομεν: notice the pers., *we Achaeans give.* The arrogance of Thersites, in speaking for the whole army, is not to be overlooked. —— καί belongs regularly with the word or clause following it: *are you still in want even of gold*, or perh. thus, *are you still in want of gold also, which*, etc. ——

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*κέ* w. fut. indic. Cf. 1, 175. —— *υἷος*: gen. See Lex. *υἱός*. Notice the dif. in accent. —— *ὅν κεν ἐγὼ κτἑ.*: here again the vanity and arrogance of Thersites appear. —— *ἠὲ γυναῖκα νέην*, *or are you in want of a new concubine*, etc. Two have already been mentioned, Chryseïs and Briseïs. Instead of *γυναῖκα*, we should expect here the gen. in the same const. w. *χρυσοῦ*, depending on *ἐπιδεύεαι*: but *γυναῖκα* is so far removed from its verb, that the exact word is not thought of, and only the general idea of desiring, longing for (perh. *ποθέω*) is kept in mind, and this naturally takes the acc. —— *ἵνα . . . φιλότητι*, "*to gratify thy lust.*" Derby. —— *μίσγεαι*, *κατίσχεαι* (*κατίσχω*, *to keep*): subjunc. H. 347 D; K. § 220, 16. —— *ἀρχὸν ἐόντα*, sc. *σέ*, subj. of *ἐπιβασκέμεν* (infin., Lex. *ἐπιβάσκω*): *κακῶν* depends on *ἐπί* in compos. denoting motion *towards*. H. 641, a, 583; K. § 296, (1), (b). Cf. 4, 99.

235–242. *ἐλέγχεα*: dif. between *τὸ ἔλεγχος* and *ὁ ἔλεγχος* in meaning? See Lex. —— *Ἀχαιΐδες κτἑ.* *Achaean women, no longer Achaean men!* the most provoking taunt, as addressed to warriors. —— *τόνδε*, *this one*, i. e. Agamemnon. —— *αὐτοῦ*, adv. —— *πεσσέμεν*: Lex. *πέσσω*, III. —— *ἤ . . . ἠέ*: a double indirect question: Att. *εἰ . . . ἤ*. See Lex. *ἤ*, II. Notice *χ'* = *κέ*, which belongs probably w. *ἤ*. G. § 36, 2. Thus *ἤ κε . . . ἠέ* = Att. *ἐὰν . . . ἤ*, *whether . . . or*: an indirect double question depending on a verb of seeing, knowing, or inquiring. Notice the succession of enclitics *ἤ ῥά τί οἵ χ'*: *ἤ ῥά . . . χ'*, *whether now*: H. 865; K. § 324, 3: *τὶ* (indef.), adv. acc.: *οἷ* (dat. enclit., receives the accent of *χ'* = *κέ*; hence, written *οἵ*), *him*, i. e. Agamemnon: *προσαμύνομεν*, subjunc. —— *καί* before *οὐκί* intens., *whether now we . . . or in fact* (*do*) *not* (*aid him*). —— *ὅς*, *since he*. H. 822; K. § 334, 2: introduces one reason why the Greeks should now leave Agam. alone. —— *ἕο* (= *οὗ*) depends on *ἀμείνονα*. —— *ἑλὼν κτἑ.* Cf. 1, 356, 507. —— *χόλος*, sc. *ἐστί*. —— *φρεσίν*: const.? H. 609; K. § 285, 1, (3), (b). —— *μεθήμων*, pred.: *but he is*, etc. —— *ἦ γὰρ ἂν . . . λωβήσαιο*: condition omitted. H. 752; K. § 340, 1; G. § 52, 2, *for*, (were it not so, i. e. were Achilles not of yielding disposition), *you would surely now*, etc. Cf. 1, 232.

245–251. *ἠνίπαπε*: *ἐνίπτω*. —— *πέρ*, intens., qualifies *λιγύς*: *ἐών*, concess. Cf. 1, 131, note. —— *ἴσχεο*: cf. 1, 214: force of the mid. voice? H. 687 ff; K. § 250. —— *οἷος* differs how fr. *οἶος* in meaning? Lex. —— *οὐ . . . φημί*: see Lex. *φημί*, III. *for I deny that there is*, etc. —— As anteced. of *ὅσσοι*, understand *τῶν* or *πάντων*: *of all*, *as many as*, etc. —— *τῷ . . . ἀγορεύοις*: cond. omitted. Cf. v. 242: were it not thus (as I have affirmed), *then* (*τῷ*) *you would not*, etc. This is the interpretation of Faesi and Naeg. Cr., however, and some others understand the optat. here as

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a mild imperat., and render it, *wherefore do not*, etc. The neg. οὐκ seems opposed to this explanation. ἀνὰ στόμα ἔχων, see Lex. στόμα, special phrases. βασιλῆας, obj. of ἔχων. —— προφέροις ... φυλάσσοις: the force of οὐκ ἄν extends to the end of the sentence.

252–264. τί, cf. τί, v. 238. Recollect that the indef. τίς has the acute accent only when followed by an enclitic. —— ἴδμεν: Attic form? H. 409, 6; K. § 195, § 228, (b), οἶδα. —— υἷες: appos. w. the subj. of νοστήσομεν, sc. ἡμεῖς. —— Vv. 254–256 probably do not belong here, as is indicated by the brackets. —— τῷ, *by reason of this*, *wherefore*. —— v. 257. Cf. 1, 212. —— κιχήσομαι (κιχάνω) is usually considered fut. indic. here. For κέ, κέν, or ἄν w. fut. indic. see H. 710, b; K. § 260, 2, (1); G § 37, 2. Cf. 1, 139. Faesi and a few others consider it aor. subjunc. w. short mood-vowel. —— ὧδε: cf. Lex. ὧδε, II. *as just now here*; or, if the local meaning of ὧδε in Hom. is denied, we may render the phrase lit. *as just now*, *in this way*. I incline to the opinion of Butt., Cr., and others, who in a few passages admit the local signification in Hom. —— μηκέτι ἔπειτα ... ἐπείη (ἐπί, εἰμί), *then may*, etc.: optat. of wishing. H. 721; K. § 259, 3, (b); G. § 82. —— Ὀδυσῆϊ, emphatic, st. ἐμοί: dat. of interest: lit. *on the shoulders for Odysseus*, or more freely, *on the shoulders of Od.*: ὤμοισιν depends on ἐπί in compos. —— ἀπό: join w. δύσω. —— φίλα εἵματα, *thy garments*. Cf. 1, 345, note. —— τά τ': see Lex. τέ, VI. *which cover thy nakedness*. —— αὐτόν, sc. σέ, *thee thyself*. —— πεπληγώς: πλήσσω. —— ἀγορῆθεν (ἀγορά -θεν): H. 203; K. § 235, 3.

266–271. ὁ δέ, *but he*, i. e. Thersites. —— οἷ, *from him*. Const.? H. 601; K. § 284, 3, (10). —— ἐξυπανέστη: ἐκ *out from*, ὑπό (repeated w. σκήπτρου) *from under*, ἀνά *up*, ἵστημι (in what tenses intrans. in the act.? H. 416, 1; K. § 173, Rem. 4). See Lex. ἐξυπανίστημι. —— ὕπο: why accented thus? H. 102 D, b; K. § 31. IV. —— ἕζετο: up to this time, it appears, he had been standing;—an additional evidence that v. 255 (ἧσαι κτέ. *you sit*, etc.) is supposititious. —— ἀχρεῖον ἰδών: Lex. ἀχρεῖος, II. Cf. καί μιν ὑπόδρα ἰδών, v. 245. Here however (in v. 269) ἰδών is used without any definite obj., i. e. absolutely. For the explanation of ἀχρεῖον, see H. 547, c; K. § 278, 3, (c). —— οἱ δέ, *and they*, i. e. the Greeks who were looking on. —— ἀχνύμενοι, concess.; πέρ, intens. *even though exceedingly grieved*, probably because of their disappointment in respect to the return home. —— ἐπ' ... γέλασσαν: ἐπιγελάω. ἡδύ implies that they enjoyed the laugh, and may be rendered, *heartily*. —— ὧδε, *thus* (denoting, as in Att. usually, what follows). —— τίς, in the fullest sense indefinite, and implying more than one, *one and another*. H. 683, b. —— εἴπεσκεν: iterative ending.

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272–277. Ὦ πόποι denotes here astonishment: *Heavens!* or *O ye gods!* Cf. v. 157, also 1, 254. —— κορύσσων: the rendering for this passage in the Lex. is not quite suitable. Cr. renders it better, *to raise, excite.* —— μέγ' ἄριστον, predicate-adj., qualifying τόδε, obj. of ἔρεξεν: *he has done this, the very best (deed):* or more fully, *this (is) the very best (deed which) he has done*, etc. —— ὅς, *in that he*, *since he*, etc. Cf. 239, note: ἔσχ' (= ἔσχε fr. ἔχω) *has restrained this . . . from*, etc. ἀγοράων: Lex. ἀγορά, III. —— πάλιν αὖτις: Lex. πάλιν, 3: οὐ . . . ἀνήσει (ἀνίημι), *will not move him*, etc.: ἀγήνωρ, *insolent.*

279–283. παρά, sc. αὐτῷ. —— εἰδομένη: Lex. ΕΙΔΩ, II. 2, c. dat. —— ὡς . . . ἐπιφρασσαίατο (ἐπιφράζω): const. of final sentences? H. 739; K. § 330, 1, and 2; G. § 44. Remember that ἀνώγει is imperf. in meaning, though pluperf. in form. Lex. ἄνωγα. —— ἅμα θ' (= τε) *at the same time:* τέ seems to be used here, as often in the epic language after καί, μέν, γάρ, ὅπως, ὅθι, etc. H. 856, a; K. § 321, Rem. 4. —— οἱ . . . ὕστατοι, *both the first and the last*, i. e. *both the nearest and the most distant.* —— ὅ σφιν κτέ. cf. 1, 73.

284–290. νῦν δή: notice the force of δή, giving point and animation to the statement, *just now.* —— ἐλέγχιστον qualifies σέ obj. of θέμεναι, *to render thee the most disgraced.* πᾶσιν μερόπεσσι βροτοῖσιν, *in the view of*, or *among*, etc. H. 601; K. § 284, 3, (10). —— ὑπέσταν = ὑπέστησαν. Lex. ὑφίστημι, B. II. —— στείχοντες agrees w. the subj. of ὑπέσταν, *while still on their way hither.* —— Ἴλιον ἐκπέρσαντα (sc. σέ) κτέ. explains ὑπόσχεσιν, *that you having sacked*, etc. —— ὥστε, *like, as.* Cf. τέ here with the τέ after ἅμα, v. 281. —— ἤ . . . τέ seems to be a union of two constructions, ἤ . . . ἤ, and τὲ . . . τέ. We cannot say in Eng. *either . . . and.* We may, therefore, omit the ἤ in translating; unless, as F. suggests, we read ἦ intens.; *for indeed, like*, etc. —— ἀλλήλοισιν . . . νέεσθαι: lit. *they lament to one another to return*, etc. ὀδύρονται implies the notion of *longing*, and hence takes the infin.

291–300. The thought which follows is apologetic of the feeling just manifested by the Greeks; and may be presented thus:—"truly, ours *is* even a hard lot (πόνος, lit. *a labor*): the mariner who is tossed a single month on the sea bears it ill (ἀσχαλάᾳ *is distressed*): *we* have suffered misfortune here nearly nine years; wherefore, I am not indignant that the Achaeans are sad; but it is also wholly disgraceful, you know (τοί), that one remain a long time and return empty." These thoughts prepare the way for the abrupt and animating exhortation, *bear up, my friends*, etc. —— ἦ μήν: H. 852, 10; K. § 316, 1, (a.) —— ἀνιηθέντα (ἀνιάω) νέεσθαι, subj. of ἐστίν, *that one return in misfortune is*, etc. —— τίς θ', indef. *any one; τέ* appears to be

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joined here to τὶς, as often to ὅς, ὅστις, etc. Cf. note on ἅμα τε, v. 293. Faesi joins τέ w. γάρ, but its position is against such an explanation. —— ὅνπερ relates to τὶς. —— ἡμῖν . . . μιμνόντεσσι: const.? H. 601; K. § 284, 3, (10). —— εἴνατος . . . ἐνιαυτός, *the ninth revolving year is passing.* The discrepancy between these words and those of Agamemnon (v. 134), is not important. —— τῷ: cf. v. 254. —— ἀσχαλάαν (ἀσχαλάω): H. 370 D, a; K. § 222, 3. —— δηρόν τε . . . νέεσθαι, sc. τινά, *that one remain a long time,* etc., subj. of ἐστίν understood. τοί, force? H. 852, 11; K. § 317, 3.

301–304. ἐστέ differs how in meaning fr. ἔστε? The former is indic., the latter imperat. —— μάρτυροι, *witnesses,* i. e. of what occurred at Aulis,— the prodigy about to be related. —— οὓς μὴ κτέ.; a hyp. rel. clause, w. neg. μή and the indic. H. 761. —— θανάτοιο limits κῆρες, *the fates of death, the deadly fates*: ἔβαν φέρουσαι, lit. *went bearing off*: freely rendered, *whom the deadly fates did not bear away.* —— χθιζά τε καὶ πρώϊζα: lit. *yesterday and the day before,* is often used of events somewhat remote, yet vividly remembered, and hence seeming but as yesterday. Cf. χθὲς καὶ πρώην in Herod. and *nuper* in Latin. Some modern critics connect this phrase with the preceding sentence; but ancient scholars and also the most recent critical editt. place a colon or period after φέρουσαι, v. 302, and join this with the following; thus, *but lately, when the ships . . . and when we were offering . . . then appeared* (v. 308), etc. —— ἐς Αὐλίδα: see map, eastern Boeotia. κακά, obj. of φέρουσαι, which agrees w. νῆες.

305–310. ἀμφὶ περί: so we can say *round about.* ἀμφί is considered as adv., περί as prep. —— πλατανίστῳ, *plane-tree;* still common in Greece; nearly the same as the tree often called in this country "button-wood;" called also improperly "sycamine" or "sycamore." This latter name (fr. σῦκον *a fig* and μῶρος *foolish*) is still given by the Greeks to the mulberry, whose fruit resembles in taste a very poor fig before it is dried. The traveller Pausanias visited Aulis (2d cent. A. D., i. e. about 1,000 years after the time of Hom.), and saw the remnant of an old plane-tree and also a spring, which the inhabitants told him were the same as those mentioned in this passage of Hom. (Pausan. IX. 19.) —— δράκων, subj. of ὄρουσεν. —— τόν ῥα, πρός ῥα: "the particle ῥά, denoting the idea *accordingly, of course, you know,* refers back to εὖ . . . ἴδμεν, v. 301." Faesi. —— ἧκε: ἵημι. What would ἧκε fr. ἥκω mean?

311–320. νήπια τέκνα, "*callow nestlings.*" Derby. —— ὑποπεπτηῶτες: ὑποπτήσσω. —— τέκε: here spoken of a bird: *that hatched the young.* —— ὅγε, i. e. δράκων. —— ἐλεεινά, *piteously,* neut. plur. of ἐλεεινός, used as adv., w. τετριγῶτας (τρίζω). —— ἐλελιξάμενος: ἐλελίζω is spoken of a

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serpent when it coils itself up and raises its head to seize on something. Butt. —— πτέρυγος: const.? H. 574, b; K. § 273, 3, (b), (β), *coiling up, he seized her by the wing, as she screamed round about:* ἀμφιαχυῖαν (ἀμφιάχω) agrees w. τήν. —— κατὰ ... ἔφαγε: κατεσθίω. —— ἀρίζηλον, adj. qualifying τόν, lit. *very clear, significant;* i. e. the god made him a sign, a prodigy. —— ὅσπερ: notice the force of -περ, *the very one who:* ἔφηνεν, causative. Difference in meaning between the act. and pass. of φαίνω? —— λᾶαν ... ἔθηκε, lit. *made him a stone,* i. e. *turned him to stone.* —— οἷον ἐτύχθη (τεύχω), lit. *at such a thing as had been done,* i. e. *at what had happened.*

321–332. ὡς οὖν ... Κάλχας δ' αὐτίκ' ἔπειτα, *as therefore* (or *when therefore*) ... *then Calchas immediately thereupon,* etc. δ' = δέ: cf. 1, 58, note. —— ἄνεω, adv. st. ἄνεῳ, adj. is found in most editt., *why were you in silence,* etc. —— ὄψιμον, ὀψιτέλεστον: the latter adj. repeats the idea, and makes it more definite: *late, late in its fulfilment.* Cf. ἀπριάτην, ἀνάποινον, 1, 99. —— ὅου = οὗ κλέος, *the fame of which.* —— ὡς οὗτος ... ὣς ἡμεῖς, *as this* (*serpent*) ... *so we,* etc. Notice the dif. between ὡς and ὣς (= οὕτως). —— αὖθι, *there,* i. e. near Troy. —— τῷ δεκάτῳ (sc. ἔτει): definite time when: *on the tenth:* or, as F. renders, *then, on the tenth,* giving τῷ a more demonstrative force. —— κεῖνος, i. e. Calchas: τώς = ὥς, οὕτως. —— τὰ δή, *just these things,* i. e. the things predicted by Calchas at Aulis. τελεῖται is either pres. or fut. in form: here, pres. in meaning, *are being fulfilled.* —— ἄγε has the form of the sing. verb: hence, must be regarded as interjec.; see Lex. ἄγε. —— αὐτοῦ, adv. *here, on the spot,* i. e. in front of Troy. —— εἰσόκεν (εἰς, ὅ, κεν) ... ἕλωμεν, *until we have taken,* etc.

333–343. ἀμφί, adv. *round about,* join w. κονάβησαν. ——ἀγοράασθε (ἀγοράομαι): for the duplication of the vowel, see H. 370 D; K. § 222 A. (3). —— νηπιάχοις: adj. qualifying παισίν. Its position makes it emphatic and also shows more clearly to what οἷς refers. —— πῇ δή ... ἐν πυρὶ δή: mark the animating effect of δή, which we cannot adequately render into Eng.; *whither now ... in the fire now would fall* (lit. *would become*), etc. ἡμῖν: const.? H. 601; K. § 284, 3, (10). It may be rendered w. συνθεσίαι and ὅρκια *our agreements,* etc. ἐν πυρὶ ... γενοίατο: force of the const.? H. 618, a; K. § 300, 3, (a). —— ᾗς: dat. plur.: differs how in form fr. the gen. sing. fem.? ἐπέπιθμεν (πείθω): H. 425 D, 8; K. § 228, (b). —— αὔτως. The meaning *in vain* is questioned by some critics (Lex. III.), yet Pape, Cr. and others admit this signification for a few passages. So here,—*for we wrangle in vain,* etc. —— μῆχος, *device, expedient,* i. e. for the attainment of our object.

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344–349. ἔϑ' (ἔτι) ὡς πρίν, *still as formerly;* join w. ἄρχευε. —— ἔα, imperat. fr. ἐάω. —— ἕνα καὶ δύο: appos. w. τούσδε: spoken contemptuously. —— τοί, *who.* H. 239 D; 243 D; K. § 217, 4 and 5. What are the distinct uses of τοί in Hom.? Cf. 1, 28, Note. —— ἄνυσις . . . αὐτῶν, parenthetical: αὐτῶν appears to be active gen., or gen. from which something proceeds. H. 579, c; K. § 273, lit. *there will not be an accomplishment* (of their plans) *proceeding from them:* freely rendered, *and they will accomplish nothing.* —— πρὶν . . . ἰέναι, πρὶν . . . γνώμεναι, lit. *sooner to go . . . before knowing,* etc. A similar repetition of πρίν is not rare (cf. 1, 98). The former πρίν may be omitted in translating: ἰέναι depends directly on βουλεύωσι, *advise to go to Argos, before knowing,* etc. For the const. πρὶν . . . γνώμεναι, see H. 769; K. § 237, 9. —— Διός by prolepsis is connected directly w. γνώμεναι (cf. 4, 357), and must be repeated in idea w. ὑπόσχεσις: *before knowing even the aegis-bearing Zeus, whether his promise* (*is*), etc. ψεῦδος: predicate. Notice the force of καί before οὐκί, *even not;* i. e. the promise of Zeus may *even* prove to be true, slow as we now are to believe it.

350–356. γὰρ (Lex. II. epexegetic) οὖν (Lex. II.), *for accordingly.* Both words refer to ὑπόσχεσις. —— καταινεῦσαι, used absolutely, *made a promise:* Κρονίωνα, subj. —— ἀστράπτων, φαίνων: nom. st. acc. (ἀστράπτοντα, φαίνοντα), as though the sentence had begun κατένευσε Κρονίων κτέ.,—an instance of anacoluthon. H. 886; K. § 347, 5. Force of the particip. here? The means: *by flashing his lightning on the right,* etc. The next clause is explanatory of this. —— τῷ, *by reason of this, therefore.* —— πρὶν . . . πρίν: cf. v. 348: also 1, 97 and 98, *before each one has lain with a wife of the Trojans and avenged,* etc. —— Ἑλένης may be viewed as subjective gen., *the longings and groans of Helen;* or as objective gen., *the longings and groans* (of the Greeks) *for Helen,* or *on account of Helen.* Critics are about equally divided between these two views.

358–367. νηός depends on ἁπτέσϑω (*let him touch*). H. 574, b; K. § 273, 3, (b), (β). —— ἐπίσπῃ: Lex. ἐφέπω, III. —— μήδεο, μήδομαι: πείϑεό τ' ἄλλῳ, *and yield to another.* —— οὔτοι κτέ. Notice the asyndeton in this and the following verse, denoting haste and animation: ἔπος, pred. *whatever I shall say will be a word,* etc. —— κατά, distrib. Lex. B. II. —— Ἀγάμεμνον: accent. H. 172, b; K. § 65, 5. —— ὡς, final, *in order that.* —— φρήτρηφιν: for the epic case-ending -φι(ν), see H. 206 D; K. § 210. —— φῦλα, sc. ἀρήγῃ. —— ὥς: differs how in meaning fr. ὡς? Cf. 326, note: ἔρξῃς, ἔρδω. —— ὅς ϑ' ἡγεμόνων (sc. ἐστί) κτέ., *both who of the leaders is cowardly,* etc.,—definite and positive: ἠδ' ὅς κ' . . . ἔῃσι (= ᾖ, fr. εἰμί, H. 406 D; K. § 225), *and who perchance may be brave,*—hypothetical.

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—— κατὰ σφέας: *by themselves*, or perh. *according to themselves*, i. e. *according to their various characters.* Cf. κατ' ἔμ' αὐτόν, 1, 271. μαχέονται (Att. μαχοῦνται), fut. —— Notice the two forms γνώσῃ and γνώσεαι. The latter is more frequent in Hom. H. 363 D; K. § 220, 10. —— θεσπεσίῃ: Lex. θεσπέσιος, II. 1, *by the divine purpose.*

370–376. ἀγορῇ νικᾷς, *you surpass in debate.* —— αἲ γὰρ . . . εἶεν, *would I had*, etc. Force of this form of wish? H. 721; K. § 259, 3; G. § 82. —— τῷ, *then*, introduces the apod. Cf. v. 250. —— ἠμύσειε: ἠμύω. Cf. the comp. ἐπημύω, v. 148. —— ἁλοῦσα (ἁλίσκομαι), agrees w. πόλις: observe that even the act. and mid. forms of this verb are pass. in meaning. Observe also the difference between the aor. (ἁλοῦσα) and pres. particip. (περθομένη): lit. *having been taken, while being sacked, the city would totter.* —— μετ' . . . ἔριδας, *into the midst of*, etc.

377–380. μαχησάμεθα: why first pers.? H. 511, c; K. § 242, 2. —— εἵνεκα κούρης. The mention of so unimportant an occasion of a quarrel so serious is in keeping with the acknowledgment ἐγὼ δ' ἦρχον, *I began, I took the lead.* That he said this artfully, to conciliate to himself the disaffected army, seems less natural than to take it as a frank expression of the repentance which he was now beginning to feel. —— εἰ . . . βουλεύσομεν appears to be a more animated and hopeful form of supposition than ἐὰν . . . βουλεύσωμεν. G. § 50, Note 1. ἔς γε μίαν, sc. βουλήν, suggested by βουλεύσομεν, *if we shall ever be at one.* —— οὐδ' ἠβαιόν emphasizes the preceding sentence: *not even for a little.*

381–385. ἔρχεσθε . . . ξυνάγωμεν: a similar change of person is not unusual. Ἄρηα, *Ares*, the god of battle, by meton. for *battle: that we may join battle.* —— τὶς, *each one.* Cf. v. 271. —— εὖ . . . θέσθω, *let each one prepare well* (lit. *place well*) *his shield*, so that it may be ready at any moment. —— ἀμφίς, usu. an adv. here a prep. = ἀμφί with a movable *s*. H. 80 D. What prepositions do not suffer anastrophe? H. 102 D, b; K. § 31, Rem. 2: *let each, having looked well on both sides of his chariot*, etc. —— ὥς (proclit.) receives the accent of κέ (enclit.): it is to be taken here as causal, *since.* As a final conj. *that, in order that*, it takes the subjunc. usu. without κέ or ἄν. H. 739; K. § 330; G. § 44. —— κὲ . . . κρινώμεθα: nearly equivalent to the fut. indic., yet less positive: *we shall contend* (lit. *decide among ourselves*) *in hateful battle.* Cf. κὲν . . . ἕλωμαι, 1, 137: πανημέριοι, cf. 1, 472, N.

386–393. Notice the emphatic force of γέ after πανσωλή: also of μετά in compos. (Whatever else shall occur) *there will not be any interval of rest at least.* —— τεῦ = τοῦ = τινός. H. 244 D; K. § 217, 6: both τεῦ and ἀσπίδος limit τελαμών. As the idea of τεῦ must also be supplied

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w. στήθεσσιν, it is easier to render the clause thus, *the belt of the man-encircling shield will reek with sweat around the breast of each one.* —— καμεῖται, sc. τὶς, suggested by τεῦ: lit. *each one will grow weary in hand:* more freely, *the hand of each will grow weary.* Notice the use of ἀμφί and περί w. dat. H. 637, 649; K. § 295, 2, II. and 3, II. —— μιμνάζειν depends on ἐθέλοντα. —— φυγέειν κτέ. subj. of ἐσσεῖται (for this form, see H. 406 D; K. § 225), *after that, to him an escape from dogs and birds of prey will not be sure.*

394–399. κῦμα: Cr. supplies ἰάχει, suggested by ἴαχον. The same verb occurs 1, 482. —— ὅτε κινήσῃ, sc. αὐτό, i. e. κῦμα. Notice the omission of ἄν in this hyp. rel. sent. H. 759; K. § 337, 5, also Rem. 3; G. § 63. Cf. 1, 80. —— σκοπέλῳ: appos. w. ἀκτῇ,—a more specific description;—*on a lofty beach, . . . on a projecting cliff.* —— τόν, i. e. σκόπελον. κύματα . . . ἀνέμων: gen. of cause. H. 566; K. § 273; *waves raised by*, etc. ὅτ' ἂν (sc. ἄνεμοι) . . . γένωνται:—a more definite description of παντοίων: for ἔνθ' ἢ ἔνθα, see Lex. ἔνθα, 2. —— ἀνστάντες = ἀναστάντες. H. 73 D; K. § 207, 7. —— κάπνισσαν (καπνίζω): the exact meaning of this word when translated does not sound very poetical; yet, in a picture, the smoke, curling up at a thousand points among the tents, would be a conspicuous and beautiful feature. Hom. viewed every thing with the eye of an artist. —— δεῖπνον. It must have been nearly morning as they partook of this meal.

400–411. ἄλλος ἄλλῳ: a familiar idiom both in Greek and in Latin: *one sacrificed to one; another, to another*, etc. —— ὁ . . . Ἀγαμέμνων: cf. note on γυνή, 1, 348. —— Αἴαντε δύω, *the two Ajaxes*, i. e. Ajax son of Telamon (mentioned 1, 145), and Ajax son of Oïleus, leader of the Locrians, less in stature than the son of Telamon, but greatly distinguished in the use of the spear. —— Τυδέος υἱόν, *son of Tydeus*, i. e. Diomed, ruler of Argos, one of the bravest of the heroes. His exploits are celebrated especially in the 5th book. —— οἷ: const.? H. 597; K. § 284, 3, (10), *came to assist him.* How may we at sight know, that this is dat., and not the nom. pl. masc. of the article? By the accent of the preceding word. —— ᾔδεε . . . ἀδελφεὸν ὡς ἐπονεῖτο: an instance of prolepsis. H. 726; K. § 347, 3, lit. *for he knew in mind his brother how he was toiling*, i. e. *he knew how his brother was toiling.* —— περίστησαν = περιέστησαν, 2d aor. *they stood around.* —— οὐλοχύτας ἀνέλοντο: cf. 1, 449. —— τοῖσιν depends on μετά in compos. Cf. 1, 58.

413–418. μὴ . . . δῦναι κτέ. *let not the sun go down*, etc. or *may not*, etc. Infin. for imperat. in the 3d pers. H. 784; K. § 306, Rem. 11; G. § 102. This const. is sometimes explained by supposing the ellipsis of εὔχομαι, *I*

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*pray that*, etc. —— πρὶν ... πρίν: cf. 348. —— ἐπ' ... δῦναι, ἐπιδύω: ἐπὶ ... ἐλθεῖν, ἐπέρχομαι. ἠέλιον, subj. of ἐπιδῦναι: κνέφας, subj. of ἐπελθεῖν. —— πρίν με ... βαλέειν, *before I cast down*, etc. Const.? H. 769; K. § 337, 9; G. § 106. Cf. v. 348. —— πρῆσαι δὲ κτέ. *and burn*, etc. (Lex. πίμπρημι), same const. w. κατὰ ... βαλέειν. So also δαΐξαι (δαΐζω). —— πυρὸς δηΐοιο, *with*, etc. The gen. is here used, like the Lat. ablative, to denote the means or instrument; a rare const., for which the dat. is comm. employed. See H. 579, 582; K. § 272. —— ῥωγαλέον, adj. qualifying χιτῶνα: repeats and strengthens the idea of δαΐξαι. —— πολέες (πολύς): observe it is not πόλεες: cf. πολέας, v. 4. —— ὀδὰξ λαζοίατο γαῖαν, *may many*, etc. Somewhat similar is the idea of Hor. O. 2, 7, 12, *turpe solum tetigere mento.*

419–433. οὐδ' ... Κρονίων, *nor did the son of Kronos in any way grant* (*it*) *to him.* πώ is taken for πώς in this and many other passages of Hm., by Cr., F., Düntz. and others. But Pape, St., L. & Sc., and others regard it as a Doric form for πού. Naeg. (revised by Autenrieth) takes it in its usu. sense, and renders the phrase *aber noch nicht sogleich*, *but not yet forthwith.* The learner may follow his own judgment in choosing between these views. —— δέκτο, δέχομαι. —— ὄφελλεν, ὀφέλλω (B): to be carefully distinguished fr. ὀφέλλω in the sense of ὀφείλω. —— 421 ff., cf. 1, 458 ff. —— σχίζῃσιν, dat. of means or instrument. In 1, 462, we find ἐπὶ σχίζῃς, *upon*, etc. —— ἀμπείραντες, ἀναπείρω. —— Ἡφαίστοιο: the name of the god of fire, by meton. for *fire.* Cf. Ἄρηα, 381, note. —— τοῖς ... ἦρχε, lit. *began words to them*, i. e. *began to address them.* Const. of τοῖς? H. 597; K. § 284.

435–440. δήθ' = δηθά = δήν = δηρόν: *let us not now discourse here still a long time*, or *let us not longer now discourse here much time.* Force of δή after ὅ? H. 851; K. § 315, 2. —— ἀγειρόντων: imperat. 3d pl., *let heralds*, etc. —— ἡμεῖς ... ὧδε, *and let us, assembled as we are, go*, etc. Recollect that the local signification of ὧδε (*here*) is very rare in Hm. Cf. 258, note. The local meaning is not necessary in the verse before us. ἴομεν, ἀγείρομεν, subjunc. w. short mode-sign. H. 347 D; K. § 220, 16. —— ὄφρα κε κτέ.: notice here the particle κέ in a final sentence. H. 741; K. § 330, 4; G. § 44. Note 2.

442–449. κηρύκεσσι ... κέλευσεν κηρύσσειν: notice κελεύω here w. dat. and infin. Cf. v. 151. Usu. w. acc. and infin., *he commanded clear-voiced heralds to summon*, etc. —— τοὶ δέ, Att. οἱ δέ, *and they*, referring to the obj. of ἐκήρυσσον, sc. Ἀχαιούς. —— ἠγείροντο: ἀγείρω differs how in meaning fr. ἐγείρω (v. 440). —— οἱ ἀμφ' Ἀτρείωνα: force of this const.? H. 639, Phrases; K. § 263, d. βασιλῆες, definitive appos. w. οἱ δέ. H. 500, d;

K. § 266. Cf. 1, 348, note. *The son of Atreus with his attendants, the Zeus-nurtured kings.* —— κρίνοντες, *ordering* (*the forces*); probably according to the advice of Nestor, v. 362 ff. —— μετὰ δέ, sc. τοῖς, or αὐτοῖς, *and among them the bright-eyed Athena*, etc.; but probably, according to the conception of the poet, invisible. —— αἰγίδα: for a full account of the aegis, and also a view of it, as represented by ancient artists, see Dic. Antiqq. art. Aegis. —— τῆς depends on ἠερέθονται, *from this float*, etc. H. 579; K. § 271, 2. —— ἑκατόμβοιος δὲ ἕκαστος, *and each worth a hundred oxen.* Coined money is not mentioned in Hm.

450–458. σὺν τῇ, *with this*, i. e. the aegis. —— διέσσυτο, διασεύω: ἐν ... ὦρσεν, ἐνόρνυμι: σθένος, obj. of ὦρσεν. —— πολεμίζειν and μάχεσθαι: infin. denoting purpose; *to war and fight:* H. 765; K. § 306, 1; G. § 97. —— νέεσθαι κτέ. in const. is a subst. in the nom., *was sweeter to them than to go*, etc. —— ἠΰτε ... ὥς: cf. note v. 87. —— δέ τε: H. 856, a; K. § 321, Rem. 4. —— τῶν ἐρχομένων is usu. considered gen. abs., *while these were advancing.* Would it not be simpler to make it limit χαλκοῦ? *thus, from the divine armor of these while advancing, the splendor*, etc.

459–468. τῶν, repeated v. 464, limits ἔθνεα in v. 464. —— χηνῶν κτέ. defin. appos. w. ὀρνίθων. —— Ἀσίῳ ἐν λειμῶνι; *in the Asian meadow*, called afterwards Καΰστρου πεδίον: not however the same as that mentioned in Xen. Anab. 1, 2, 11. What was the original application of the name Asia? See Lex. Ἀσία, II. —— ποτῶνται: plur. verb w. neut. plur. subj. ἔθνεα. H. 515, Exc. b; K. § 241, Rem. 5, (c). —— προκαθιζόντων agrees w. χηνῶν κτέ., *while they alight*, etc.; προ- seems to denote the forward movement of these birds in the act of alighting. —— ἔθνεα: the same word, spoken of birds (v. 459), and here of men: we should use different words, *many flocks of birds*, ἔθνεα denoting perh. also the different species, *geese*, etc.; *many nations of these from ships*, etc. Why is ἀπό here written ἄπο? H. 102 D, b; K. § 31, iv. —— προχέοντο: cf. note on ποτῶνται. —— ποδῶν depends on ὑπό, separated fr. κονάβιζε by tmesis: *under the feet both of the men themselves*, etc. —— μυρίοι: notice the accent, denoting an indefinite number; *myriads, as many as*, etc. —— γίγνεται ὥρῃ, *come forth in their season.* Difference in meaning between γίγνομαι and εἰμί?

469–473. ἔθνεα must here be rendered by still another Eng. word, *swarms.* Cf. v. 87. The verb of this clause (sc. ἐστί or εἰσί) is not expressed. It is easier to render ἠΰτε κτέ. here, *like many*, etc. —— ὅτε τε, *when.* Attention has often been called to this use of τέ in Hm. H. 856; K. § 321, R. 4. —— τόσσοι, *so many.* We might expect here ὥς as correlative with ἠΰτε, cf. v. 457; but τόσσοι directs the mind more distinctly

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to the idea of number. —— *ἐπὶ Τρώεσσι*, *over against*, etc., a rare meaning in prose. —— **διαρραῖσαι** (**διαρραίω**), sc. **Τρῶας**: *μεμαῶτες*, Lex. ΜΑΩ.

474–479. *τούς*: repeated after *ὥς*, v. 476; obj. of **διεκόσμεον**. —— *ὥστε . . . ὥς*, *as . . . so*: cf. vv. 459, 464. —— *πλατέα*, *πλατύς*, *wide-spread*, *extensive*. —— *αἰπόλοι ἄνδρες*, *goat-herds*: attrib. appos. H. 500, a; K. § 266: an idiom more comm. in Hm. than in Att. Cf. *βοῦς ταῦρος*, *a bull*, v. 480, 481: *πατρίδα γαῖαν*, *father-land*, v. 454. Similar to these is the phrase *αἰπόλια αἰγῶν*, *herds of goats*. In Att. *αἰπόλια* alone would express the idea; so also, *αἰπόλοι*, *ταῦρος*, *πατρίς* would stand without the appositive. —— *νομῷ*: dif. between *νομός* and *νόμος* in meaning? *μιγέωσιν*, *μίγνυμι*, sc. *αἰπόλια αἰγῶν* as subj., *when they* (the herds of goats) *have been mingled*, etc. —— *τούς*, *these*, i. e. the Grecian forces. —— *ἰέναι* depends on **διεκόσμεον** as an indirect obj. to denote purpose. H. 765; K. § 306, 1, (d); G. § 97: *arranged . . . to go*, etc. —— *μετά*, cf. *μετά* v. 446, note. —— *ὄμματα*, *κεφαλήν*, accus. of specif. —— *ζώνην*, here, not the *girdle*, but, as the connection requires, that part of the body around which the girdle passes, i. e. *the waist*. Lex. II.

480–483. *βοῦς . . . ταῦρος*: cf. note on *αἰπόλοι ἄνδρες*, v. 474. —— *ἀγέληφι*: cf. *φρήτρηφιν*, note v. 363. —— *ἔπλετο*: cf. note on *ἔπλεο*, 1, 418. —— *πάντων*, join w. *ἔξοχος*. H. 584, g; K. § 273, 3. —— *τοῖον κτέ.*, *such did Zeus render Atrides*, etc. *ἐκπρεπέα*, *ἔξοχον*, qualify *Ἀτρείδην*, *conspicuous among many, and eminent among heroes*. With the const. *ἔξοχον ἡρώεσσιν*, Cr. compares *ἐλέγχιστον . . . βροτοῖσιν*, v. 285: *ἀριπρεπέα Τρώεσσιν*, 6, 477. Some, however, prefer to take *πολλοῖσι* as an adj. w. *ἡρώεσσιν*.

484–493. *Ἔσπετε*, imperat. = *εἴπατε*. Lex. *εἶπον*. —— *Μοῦσαι*: cf. note on *θεά*, 1, 1. —— *πάρεστέ τε*, sc. *πᾶσιν*, *are present with all things*. —— *οἶον* differs how in meaning fr. *οἷον*? —— *οἵτινες κτέ.*, connect in thought w. *Ἔσπετε νῦν μοι*. —— *οὐκ ἂν ἐγὼ μυθήσομαι* (subjunct. w. short mode-sign) *οὐδ' ὀνομήνω* (fr. *ὀνομαίνω*): for this form of apod. w. the protasis *οὐδ' εἴ μοι . . . εἶεν*, see G. § 38, 2, and note. Cf. also 1, 137, *I could not mention nor name*, etc., *not even if I had*, etc.: *χάλκεον . . . ἐνείη* (*ἐν*, *εἰμί*) *and if there were within me*, etc.: *εἰ μὴ . . . μνησαίαθ'* (= *μνησαίατο*, fr. *μιμνήσκω*) *κτέ.* *unless*, etc., a second protasis (required to complete the thought) with the same apod., *I could not mention*, etc. With vv. 489, 490, cf. Virg. Aen. 6, 625,

> *Non, mihi si linguae centum sint, oraque centum,*
> *Ferrea vox*, etc.

*δέκα* and *centum* are used in about the same sense for a large number.

The so-called Catalogue of the ships, called also Βοιωτία (fr. the word Βοιωτῶν with which it commences), was intended by the poet as a sort of grand review of the forces before the battle. It was highly interesting and valuable to the Greeks of the historic period as a geographical compendium; and was referred to in the settlement of boundary questions between different cities. It is, however, of less interest to us, and is not generally read in American schools. For this reason, it is omitted in this work, a single paragraph only being given as a specimen of the general character of the whole. The poet begins with the Boeotians, perhaps because the place of rendezvous for all the Grecian forces before embarking for Troy was at Aulis in Boeotia.

760–778. **Οὗτοι ἄρα**, *these then*, or *such then*. **τίς τ' ἄρ**: see 1, 8, note. **ὄχ'** = **ὄχα**. —— **Μοῦσα**: cf. note on **θεά**, 1, 1. —— **αὐτῶν ἠδ' ἵππων**: partitive appos. w. **τῶν**, *far the best of these, of the men themselves and of the horses.* —— **ὄτριχας, ὄθριξ**: **σταφύλῃ**, notice the accent. Differs how in meaning fr. **σταφυλή**? —— **ἄμφω θηλείας**, *both mares.* The mares were considered fleeter. —— **ὄφρα**, temporal, *while.* —— **ἵπποι θ'**, sc. **πολὺ φέρτατοι ἦσαν**, *and his horses were far the best.* **φορέεσκον**; **φορέω** w. iterative ending. —— **κεῖτ'** = **ἔκειτο**: Lex. **κεῖμαι**, I. 2. —— **δίσκοισιν κτέ.** *amused themselves with quoits, and in casting javelins, and with bows and arrows;* or, if we take **τόξοισιν** in the same const. w. **αἰγανέῃσιν**, then we must understand it in the sense of *arrows* alone: we may also take **ἵεντες** w. each dat. and render, *amused themselves in casting quoits, and javelins, and arrows.* For **ἵημι** w. dat. cf. Anab. 1, 5, 12. —— **ἕκαστος**: cf. 1, 606, note. —— **ἑστασαν**: pluperf. in form, imperf. in meaning. H. 305; K. § 193. —— **εὖ πεπυκασμένα**, *well covered*, i. e. with robes, which were thrown over them for protection when not in use. —— **οἱ δέ**, i. e. **ἄνακτες**.

780–785. **Οἱ δ' ἄρ' ἴσαν**: the poet here takes a glance at the whole body of Achaeans above enumerated, before proceeding to the array of Trojan forces. —— **ὡσεί τε**: Epic use of **τέ**. H. 856; K. § 321, Rem. 4. —— **νέμοιτο**: Lex. **νέμω**, B, *as if a whole land should be consumed by fire.* Those who have seen the advance of fire on a prairie will have a vivid conception of the force of this comparison. —— **ὑπεστενάχιζε**, sc. **αὐτοῖς**, or perh. **τῶν ὑπὸ ποσσί** (v. 784), *and the earth groaned under (them)*: **Διὶ ὥς** (= **ὡς Διί**. H. 104, a; K. § 32, (c) ), *as (it groans under) Zeus.* —— **ὅτε τε** (Epic use of **τέ**) . . . **ἱμάσσῃ**: hyp. rel. sent. without **ἄν**. H. 759; K. § 337, R. 3; G. § 63, *when he lashes*, etc. i. e. by means of his thunderbolts (**κεραυνοῖς**). —— **ὧς** (demonst.), *so, thus*, etc. —— **διέπρησσον** (sc. **κέλευθον**, cf. Odys. 2, 213, 429) **πεδίοιο**, *they accomplished (their march)*



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*through*, etc., *they passed through the plain.* **πεδίοιο** depends on **διά** in compos. H. 583; K. § 291, 1.

786–795. **ποδήνεμος ὠκέα**, *swift-footed as the wind.* —— **σὺν ἀγγελίῃ ἀλεγεινῇ**, *with sad tidings*, viz. that the Greeks were advancing. —— **ἀγορὰς** (cogn. acc.) **ἀγόρευον**, *entered into deliberations.* —— **εἴσατο**: Lex. ΕΙΔΩ. A. II. 2. **φθογγήν**, acc. of specif. —— **τύμβῳ ἐπ' ἀκροτάτῳ**, *on the highest part of*, etc., *on the top of the tomb of*, etc. Cf. *summus* in Lat. —— **δέγμενος**: **δέχομαι**, II. 3. —— **ναῦφιν**: gen. plur. H. 206 D; K. § 210, depends on **ἀφ-** (**ἀπό** in compos.). —— **τῷ** depends on **ἐεισαμένη**, *having made herself like to this one*, i. e. Polites: **μίν** depends on **μετέφη** (a rare const.; as a substitute for which **προσέφη** has been suggested, but not generally adopted); *addressed him* (**μετά** perh. suggesting the idea, *among other speakers in the assembly*).

796–806. **μῦθοι ἄκριτοι** (cf. **ἀκριτόμυθε**, v. 246), subj.; **φίλοι**, pred. —— **ὡς**, relat. adv. *as;* receives here the accent of **ποτέ**, hence written **ὥς**. —— **ἐπί** w. gen. often means as here *in time of.* —— **ὄρωρεν**: **ὄρνυμι**. —— **μάλα πολλά**, adv., *very many times*, *very often.* —— **ὄπωπα**: Lex. **ὁράω**. —— **πεδίοιο**: const.? H. 590, a; K. § 271, *over the plain*, or *from the plain.* —— **πολλοὶ . . . ἐπίκουροι**, sc. **εἰσίν**. —— **ἄλλη ἄλλων κτέ.**, *one language belongs to one*, *another to another of the men widely dispersed*, i. e. freely rendered, *the languages of the men widely dispersed are various.* Cf. **ἄλλος ἄλλῳ**, v. 400. —— **τοῖσιν . . . οἷσί περ ἄρχει**, *those whom he commands.* —— **πολιήτας**, *men of the same city*, *his own citizens.*

807–815. **οὔτι . . . ἠγνοίησεν**, *did not fail to recognize*, etc., i. e. he knew it was the goddess, and not Polites. —— **ὀρώρει**: what tense in form, and what in meaning? Cf. **ὄρωρεν**, v. 797. —— **πόλιος**: **-λιος** forms here one long syllable,—a very rare synizesis. —— **ἀπάνευθε**, *at a distance* (*from the city*). —— **περίδρομος ἔνθα καὶ ἔνθα**, *detached on all sides*, lit. *that may be run around*, etc. —— **τὴν ἤτοι ἄνδρες κτέ.**, *which men indeed call*, etc. Cf. note on Briareos, 1, 403. —— **δέ τε**: Epic use of **τέ**. —— **διέκριθεν**: *were separated and arranged*, i. e. *were drawn up in order of battle.* Cf. **διακρίνωσιν**, v. 475: **κρίνοντες**, v. 446.

The remainder of this book is occupied with an enumeration of the Trojan forces.

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1–9. Αὐτὰρ ἐπεὶ κόσμηθεν leads the mind back to ὣς τοὺς ἡγεμόνες διεκόσμεον κτέ., 2, 476. —— ἕκαστοι, *they severally*, i. e. the several divisions of both armies. —— ἠΰτε περ, *just as*, etc., is to be connected with what precedes; since no sentence follows introduced by a correlative ὥς, *so;* as in 2, 455, 457. —— οὐρανόθι (H. 203, a; K. § 235, 3) πρό, *heaven-ward.* —— αἵτε: subj. of φύγον. For the arrangement, cf. 1, 57. —— ἐπεὶ οὖν, *whenever:* οὖν appears to be used here as a suffix of ἐπεί, with the same force as after ὅστις, etc. Cf. H. 251; K. § 95, (b.) —— φύγον: gnomic aor. H. 707; K. § 256, 4, (b); G. § 30. As a general truth is expressed in Eng. by the pres. tense, the gnomic aor. must consequently be translated into Eng. by the pres.; *whenever they flee from*, etc. Cf. note on ἔκλυον, 1, 218. —— ταίγε repeats the idea of αἵτε; *these*, i. e. *the cranes.* For the Homeric idea of Ὠκεανός, see Lex.: ῥοάων depends on ἐπί, *towards.* —— Πυγμαίοισι: derivation and meaning? See Lex. For some further speculations respecting this curious myth, see Class. Dic. art. Pygmaei. —— φέρουσαι agrees w. ταίγε. —— ἠέριαι: cf. χθιζός, note, 1, 424: ἠερίη, 1, 497. —— οἱ δὲ . . . Ἀχαιοί: cf. note on ἡ δὲ . . . γυνή, 1, 348. —— μένεα πνείοντες: Lex. πνέω, V. —— μεμαῶτες: Lex. ΜΑΩ.

10–20. Εὖτε . . . ὣς (v. 13), *as when . . . so.* Cf. 2, 455, 457. —— κατέχευεν (καταχέω), *pours, spreads:* gnomic aor.: cf. φύγον, v. 4. —— φίλην, ἀμείνω, agree w. ὀμίχλην. —— κλέπτῃ: dat. of interest, *better than night to a thief.* —— τόσσον κτέ., *and one sees as far as*, etc., indicates the density of the mist. —— τὶς (indef.) receives the accent of τέ (enclit.), and hence appears in the form τίς. —— ὅσον τε: Epic use of τέ. H. 856, a; K. § 321, Rem. 4. —— ἐπὶ . . . ἵησιν: ἐφίημι. —— τῶν ὑπὸ ποσσὶ . . . ἐρχομένων: cf. 2, 784. —— διέπρησσον πεδίοιο: cf. note 2, 785. —— Οἱ δ' ὅτε δὴ κτέ.: notice the lively force of δή, *and just when they were almost*, etc. —— Τρωσίν: dat. of interest: μέν, correl. δέ, v. 21. —— ὤμοισιν: const? Cf. 1, 45, note. —— τόξα: cf. 1, 45, note. —— δοῦρε δύω: notice the numeral δύω (Att. δύο) with the dual; not unusual. Observe also that he bore *two spears;* as was often the case with the Homeric heroes, so that, when one was hurled, another was still left. In the historic period, the spear was not hurled; and only one consequently was needed. —— κεκορυθμένα: κορύσσω. —— Ἀργείων depends on ἀρίστους as partit. gen.

21–29. Τόν: emphat. position: ὡς, temporal, *when.* —— Ἀρηΐφιλος

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occurs very often in this book as an epithet of Menelaus. In other books it occurs but seldom. —— μακρὰ βιβάντα (H. 435 D, 1; K. § 230, βαίνω, *taking long strides.* —— ὥστε . . . ὣς (v. 27): cf. 2, 459, 464. —— ἐχάρη (χαίρω): gnomic aor.: cf. φύγον, v. 4, note. —— κύρσας: κυρέω. —— πεινάων, placed last of the adjuncts of λέων, because it is the most important particular in the description, and also to make the connection with the following clearer. A faithful translation must present the thought as nearly as possible in the order of the original. —— γάρ τε: Epic use of τέ. —— φάτο: meaning here? Cf. φῆ, 2, 37, note. —— τίσεσθαι: Lex. τίνω, II. Force of the fut. infin. as distinguished from the pres. or aor. infin. w. ἄν? G. § 73, 1, *for he said to himself, I shall take vengeance on the villain.* —— ἐξ ὀχέων: plur. on the same principle as τόξα, cf. 1, 45, note: ἆλτο, H. 408 D, 33; K. § 230, ἅλλομαι: *he leaped from his chariot*, etc. Paris was already on foot (v. 22).

31–40. κατεπλήγη, καταπλήσσω: φίλον, cf. 1, 345, note. —— ὡς δ' ὅτε . . . ὣς (v. 36), *and as when . . . so*, etc. τὶς (indef.) receives the accent of τέ, hence written τίς: "τέ may be taken either w. ὡς or w. ὅτε." F. Epic use: H. 856, a; K. § 321, R. 4. —— ἀπέστη, ἔλλαβε, ἀνεχώρησεν, εἷλε: cf. note on φύγον, v. 4. —— βήσσης differs how in form fr. the gen. sing.? ὑπὸ . . . ἔλλαβε, ὑπολαμβάνω. —— μίν, obj. of εἷλε, παρειάς, acc. of specif. With this passage, cf. Virg. Aen. 2; 379, ff. —— ἔδυ: what tenses of δύω are intrans. in the act. voice? See Lex. —— εἶδος: acc. of specif. —— αἴθ' ὄφελες . . . ἀπολέσθαι (ἀπόλλυμι). H. 721, b; K. § 259, R. 6; G. § 83. "Would thou hadst ne'er been born, or died at least unwedded." D. Lit. *would thou hadst both been unborn and hadst perished unwedded.* The former part of the wish includes of course the latter; but both thoughts were in the mind of Hector, and he utters both at the same breath, placing the more important of the two first, with little concern for logical exactness. Cf. 1, 251, note.

41–53. καὶ . . . βουλοίμην, *I could even wish this*: poten. optat. H. 722; K. § 259, 3, (a); G. § 52, 2. —— κὲν . . . ἦεν: force of this const.? H. 746; K. § 260, 2, (2); G. § 37, 3. —— ἔμεναι, sc. σέ as subj. *than that you should be thus both a dishonor and a scorn of others* (i. e. for having as a coward retreated at the sight of Menelaus): ὑπόψιον may be taken as an adj. in the acc. sing. masc. agreeing w. the subj. of ἔμεναι, or perh. in the neut. as subst., *a thing scorned, a scorn.* I prefer the latter, as the const. is then uniform with that of λώβην. —— πού, force? Lex. ποῦ, II. 2. —— καγχαλόωσι: καγχαλάω. —— ἔμμεναι, sc. σέ, *that you are*, etc. —— ἔπ' = ἔπεστι. Cf. 1, 515. H. 102, a; K. § 31, R. 3. —— ἦ τοιόσδε κτέ., *did you, being such a man, having sailed*, etc. . . . *bring back*, etc. Several

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critical editt. read here ἦ st. ἤ. See Lex. ἤ, II. 2. —— *νυόν*, *a kinswoman.* —— *πῆμα, χάρμα, κατηφείην*: appos. w. the idea *γυναῖκ'* . . . *ἀνῆγες*. H. 501; K. § 266, R. 2. —— *οὐκ ἂν δὴ κτἑ.*, *could you not then* (after having exhibited in your wild adventures so much daring) *await*, etc. —— *γνοίης χ'* (= *κέ*), *you might in that case know*, etc.; protasis omitted. H. 752; K. § 340, 1; G. § 52, 2. —— *οἵου . . . παράκοιτιν*, lit. *the blooming wife of what sort of a man you possess*, i. e. *whose* (emphasize this word) *blooming wife you possess.*

54–57. *οὐκ ἄν τοι χραίσμῃ.* For *ἄν* w. the subjunc., cf. 1, 137, note. —— *ὅτε . . . μιγείης* presents the case as a mere possibility, not as a probability. Cf. H. 748, 747; K. § 339, II., (a), and (b); G. § 61, 4. Had it been *ὅταν . . . μιγῇς* (which *οὐκ ἂν χραίσμῃ* would suggest), then the case would be presented more distinctly and vividly, as something that might occur in the future. The sentence may be rendered freely, *your lyre*, etc. *would not aid you, when you should be mingled with the dust.* *τά, ἡ, τό*, demonst., *those gifts*, etc., *that hair of yours, that fine appearance.* Cf. note on *ὁ, ἡ, τό*, 1, 9. —— *ἦ τέ κεν . . . ἕσσο* (*ἕννυμι*) *χιτῶνα*: condition omitted. Cf. 2, 242, note. *And truly* (were it not so, i. e. were the Trojans not very cowardly) *you would already have put on a tunic of stone.* See Lex. *λάϊνος.* —— *ἔοργας, ἔρδω.*

59–70. *ἐπεί με . . . αἶσαν*: a subordinate sentence with no principal sentence immediately expressed; as is often the case in hurried conversation. We shall best represent the original, by translating it just as it stands, without supplying any thing. The proper apodosis, as Dr. Owen suggests, appears below, v. 67 ff. —— *κατ' αἶσαν, οὐδ' ὑπὲρ αἶσαν, with propriety, and not beyond propriety*, a frequent formula in Hm., the thought being expressed first positively, and then for increased emphasis, negatively. —— *ἀτειρής*: F. joins this w. *πέλεκυς*, *like a hard axe:* but it is more natural, from the arrangement, to join it w. *κραδίη*, *always is your heart unyielding, like an axe, which*, etc. Why is *ὥς* accented here? H. 104, a; K. § 32, (c). Also because it is here followed by the enclit *ἐστίν.* —— *εἶσιν*, 3d pers., sing. fr. *εἶμι.* Differs how in form fr. the 3d pers., plur. of *εἰμί*? —— *δουρός*: Lex. *δόρυ*, I. —— *ὑπ' ἀνέρος*: gen. of agency, *by a man*, i. e. *moved by the strength of a man.* —— *νήϊον*, sc. *δόρυ.* —— *ὀφέλλει* is not connected by *δέ* to *ἐκτάμνῃσιν* (which is subjunc.) but to *εἶσιν*: *and it* (i. e. *the axe*) *increases*, etc. —— *μή . . . πρόφερε*: *do not bring before me* (*as a reproach*) *the lovely gifts*, etc. Cf. 2, 251. Notice the asyndeton; denoting (as well as the structure of the preceding sentence) the confusion and excitement of the speaker's mind. —— *ἑκὼν κτἑ.*, *one could not at will* (i. e. whenever he pleases), etc. —— *κάθισον* (*καθίζω*), causative. ——

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*αὐτὰρ . . . συμβάλετε . . . μάχεσθαι, moreover place me*, etc., *in the midst to fight*, etc. A similar const. occurs 1, 8. *ξυνέηκε κτέ.* Notice *συμβάλετε*, plur., *κάθισον*, sing. The interchange of sing. and plur. 2d pers. is very frequent. In using the plur. he includes in idea as subj. not only Hector, but all others who would have any thing to do with what he proposes.

71–81. *κὲ νικήσῃ . . . γένηται*: force here of the aor. subj. w. *κέ*? H. 760, a; K. § 255, R. 9; G. § 20, N. 1. —— *εὖ πάντα*: see Lex. *εὖ*, III. —— *οἱ δ' ἄλλοι . . . ναίοιτε κτέ., and may ye, the others*, etc.; optat. of wishing. H. 721, 1; K. § 259, 3, (d); G. § 82. —— *τοὶ δὲ κτέ., but let these* (the Greeks), etc. —— *Ἀχαιΐδα*, in form an adj. sc. *γαῖαν*. *Argos*, as here used, denotes the southern part of Greece; *the Achaean land*, the northern part; particularly the dominions of Achilles, called also in the Iliad, Hellas. Thus, Argos and the Achaean land, as used in this verse, denote the whole of Greece. —— *μέσσου . . . ἑλών, having grasped his spear by the middle*, so that by presenting the whole length, instead of the point, he might the more easily thrust back the phalanxes of the Trojans. Const. of *δουρός*? H. 574; K. § 273, 3, (b). —— *ἐπετοξάζοντο . . . ἔβαλλον*: *bent their bows at him, . . . aiming, they began to cast* (*at him*) *with*, etc. —— *μακρόν*: cf. 2, 224, N.

82–96. *Ἴσχεσθε*: cf. *ἴσχεο*, 1, 214. —— *μὴ βάλλετε*: notice the asyndeton, denoting the haste of Agamemnon. —— *μάχης*: const.? H. 579, a; K. § 271, 2. —— *ἄνεω*: cf. 2, 323, note. —— *κέκλυτέ μευ . . . μῦθον, hear from me the word*, etc. Const. of *μεῦ*? H. 582; K. § 273, R. 19, (d). —— *τοῦ*: relat. H. 243 D; K. § 247, 4. —— *αὐτὸν . . . Μενέλαον οἴους . . . μάχεσθαι, that he himself*, etc., *fight alone*, etc., depends on *κέλεται*. —— *οἱ δ' ἄλλοι . . . τάμωμεν, let us, the others*, etc. Is the subjunc. often used in exhortations except in the 1st pers.? H. 720, a; K. § 259, 1, (a); G. § 85. —— *ἀκὴν* (see Lex.) . . . *σιωπῇ*: a frequent pleonasm in Hm., *they became profoundly silent.* —— *καὶ μετέειπε . . . Μενέλαος.* Hector had already spoken, and now *Menelaus . . . also spoke*, etc.

98–104. *φρονέω κτέ., I think the Argives and Trojans are at length separated.* With this meaning of *διακρινθήμεναι*, cf. *διακρίνωσιν*, 2, 475. —— *ἐπεί*, temp.: *πέποσθε*, *πάσχω*: *now that you have suffered*, etc., or more freely, *after having suffered*, etc. —— *εἵνεκ' . . . ἀρχῆς*. Naeg. and F. regard this verse as an instance of hendiadys (*ἓν διὰ δυοῖν*, in which two ideas are made coördinate, the latter of which is logically subordinate): and render thus, *on account of my strife with Alexander, which he began.* The more usual and literal rendering is as follows: *on account of my strife and of Alexander's beginning* (of strife); or more freely, *on account of the strife which I began, and of Alexander's provocation.* —— *τέτυκται* (*τεύχω*),

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*has been prepared.* —— τεθναίη, διακρινθεῖτε: optat. of wishing, *may he die*, etc. Above (v. 98) he speaks of the separation as already in his own opinion accomplished: here, he alludes to it as a wish, to be accomplished in the future. —— οἴσετε, ἄξετε (v. 105): 1st aor. imperat. H. 349 D; K. § 223, 10. —— ἄρνε: ἀμνός, irreg. —— ἕτερον, ἑτέρην: observe the difference in gend.: *one, a white male lamb; the other, a black ewe-lamb.* —— Γῇ, Ἠελίῳ, *for*, etc., dat. of interest. The white lamb was no doubt for Helius; the other, for Gaea. The Greeks were to bring but one lamb, and this was to be sacrificed to Zeus. Cf. v. 276.

105–110. Πριάμοιο βίην, lit. *the might of Priam* = *the mighty Priam.* —— ἐπεί οἱ: how does the accent of ἐπεί indicate at sight that the following word is the dat. of the pers. pron.? H. 101, 107, a; K. § 34, 1. Recollect that the article (ὁ, ἡ, οἱ, αἱ) is proclit. In what Menelaus here says of the sons of Priam, he no doubt has in mind especially Paris. —— μή, *lest.* The preceding words imply the notion of fear. —— Διὸς ὅρκια: H. 563; K. § 275, R. 5. —— ἠερέθονται: the striking metaphor appears by comparing this with 2, 448. —— οἷς κτέ. The implied antecedent depends on λεύσσει: *but among whom the aged man is present, (for these) he beholds*, etc. It is nearly equivalent to ἐὰν δ' ὁ γέρων μετέῃσι (τισίν), *but if the aged man is present among (any)*, etc. —— πρόσσω καὶ ὀπίσσω: cf. 1, 343, note. —— ἄριστα, subj. of γένηται. —— μετ' ἀμφοτέροισι (masc.) *between both (parties).*

111–120. Ἀχαιοί τε Τρῶές τε: appos. w. οἱ δέ: cf. γυνή, 1, 348, note. —— ἔρυξαν: ἐρύκω. —— αὐτοί. Recollect that αὐτός in the nom. is intens., *they themselves*, i. e. in distinction fr. ἵππους, *went forth, dismounted* (ἐκ δ' ἔβαν, sc. ἁρμάτων). —— ἀμφίς, *between* lit. *round about* (each army): i. e. they were so near one another that *there was little space between* (the two armies). The latter rendering is usu. adopted. —— φέρειν, καλέσσαι. What use of the infin. is frequent in Greek, but seldom occurs in Latin? H. 765; K. § 306, 1, (d); G. § 97. —— Ἀγαμέμνων, appos. w. ὁ. —— —— νῆας ἔπι: what preps. do not suffer anastrophe? H. 102 D, b; K. § 31, IV. Rem. 2. —— οἰσέμεναι, aor. infin. H. 450 D, 6; 349 D; K. § 230, φέρω.

121–128. Ἶρις: the usual messenger of the gods in the Il.; mentioned before, 2, 786. The first appearance of Helen in the Il. is deemed an occasion of sufficient importance for the intervention of a goddess. —— εἰδομένη: Lex. ΕΙΔΩ, A, II. 2, *making herself like to, resembling.* —— Λαοδίκην: we should expect here logically the dat. in appos. w. γαλόῳ; but the intervention of the relat. τήν leads to the acc. —— εἶδος, acc. of specif. —— τὴν δέ, ἡ δέ: i. e. Helen. εὗρε, sc. Ἶρις. —— ἱστόν, *a web.* In

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what other senses has this word occurred? 1, 31, 434, 480. —— ἐνέπασσεν (ἐμπάσσω) κτἑ. This passage has a historic value; as the weaving of designs, such as are here mentioned, indicates considerable advancement in the arts. Notice the accent of πολέας (fr. πολύς), distinguishing it fr. acc. pl. of πόλις. —— ἕθεν (enclit. = οὗ: H. 233 D; K. § 217) εἵνεκα, *on her* (i. e. Helen's) *account.*

132–138. οἳ πρίν, *those who before, those who just now.* —— οἵ δή: force of δή? H. 851, a; K. § 315, 2, *these indeed, these I say.* Notice the difference between οἵ relat. and οἱ demonst. —— ἕαται: H. 406 D, 2; K. § 230, ἧμαι. —— παρὰ, sc. αὐτοῖς, *near them, by them.* —— πέπηγεν (πήγνυμι), *are fixed, are planted.* H. 417; K. § 187, 8. Cf. Virg. Aen. 6, 652. *Stant terra defixae hastae.* —— τῷ δέ κε νικήσαντι . . . κεκλήσῃ κτἑ. In this sentence, κέ does not, it is thought, qualify νικήσαντι (G. § 41, N. 2); but stands before it as the emphatic word (G. § 42, 2, and N. 1), and belongs really to κεκλήσῃ. H. 710, b; K. § 260, 2, (1); G. § 37. Yet St. and Cr. join it with the particip. St. says, it imparts the idea of uncertainty which of the two would conquer. Cr. says, it points to the condition implied in the particip. The pf. κέκλημαι, *am called, am named,* is pres. in meaning, and corresponding to it the fut. pf. κεκλήσομαι is a simple fut. in meaning. G. § 29, Note 5, *you shall be called the dear wife of him who may have conquered* (lit. *of the one having conquered*).

140–155. ἀνδρός, etc., obj. gen., limits ἵμερον. —— τοκήων, τοκεύς. —— τέρεν δάκρυ, "*tender tears.*" D. The sing. is often thus used in Hm., where our idiom requires the plur. Cf. θαλερὸν δάκρυ, 2, 266. —— κατά, join w. χέουσα. —— οἴη: notice the breathing. It differs how in meaning fr. οἴη? See Lex. οἶος and οἶος. —— ἅμα τῇγε, *together with her,* i. e. Helen, the subj. of ὡρμᾶτο. —— Σκαιαὶ πύλαι, *the Scaean gate.* Cf. Lex. σκαιός, II. —— Οἱ ἀμφὶ κτἑ. H. 639, Phrases; K. § 263, d. —— Οὐκαλέγων . . . Ἀντήνωρ: notice the change in const. here, from acc. to nom., thus giving more prominence to these two persons. —— εἵατο: cf. ἕαται, v. 134, note. —— δημογέροντες: descriptive appos. w. the preceding nominatives. —— ἐπὶ . . . πύλῃσιν, *upon,* or *over,* etc., i. e. upon the tower (cf. v. 153), beneath and through which the gate-way passed; as is very common in the old walled towns of Europe at the present day. —— γήραϊ, dat. of cause, *by reason of old age.* —— τεττίγεσσιν ἐοικότες: see Lex. τέττιξ. The point of the comparison is simply the clear and sustained tone of voice, which was remarkable in the *cicādae.* —— τοῖοι κτἑ., *such then the leaders of the Trojans sat,* etc., or more freely, *such then were the leaders of the Trojans who sat,* etc. —— ἧκα, adv.: differs how fr. the aor. of ἵημι?

156–170. Οὐ νέμεσις, sc. ἐστί, *there is no occasion for indignation, that*

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*the Trojans*, etc.—— αἰνῶς: *greatly, exceedingly.* Cf. 1, 555.—— εἰς ὦπα, *in countenance, in looks.* So it is usu. rendered. Yet Passow, and after him Faesi, understand the phrase as meaning *eye to eye;* i. e. *she resembles at a near view* (*beim genauesten Ansehen*).—— καὶ ὥς: cf. note 1, 116.—— πέρ, joined w. τοίη, intens.; ἐοῦσα, concess., *though she is really such.* —— μηδὲ... λίποιτο: optat. of wishing: πῆμα, appos. w. subj. of λίποιτο, *nor may she be left as*, etc. —— ἐμεῖο depends on πάροιθε: H. 589; K. § 273, 3, (b), (β): *sit down before me.*——ἴδῃ: 2d pers.—— ὥς... ἐξονομήνῃς: same const. w. ὄφρα ἴδῃ, the three intervening lines being parenthetical: *that you may name*, etc.—— ὅστις κτὲ. develops more fully the idea of τόν δ' ἄνδρα; *who is that*, etc. —— κεφαλῇ καὶ μείζονες, *even taller by a head, even a head taller.* Const. of κεφαλῇ? H. 610; K. § 285, (3), (c). Such, I think, is the usu. rendering of this expression; which, certainly, is not to be taken with mathematical exactness. Yet Wolf, and after him Cr. and F., understand κεφαλῇ, like the Lat. statura. The expression would then mean, *even larger in stature, even taller.* —— καλόν and γεραρόν qualify the obj. (understood) of ἴδον: *one so fine-looking*, etc., "*a form so noble, nor so august.*" D.—— βασιλῆϊ ἀνδρί: cf. note on αἰπόλοι ἄνδρες, 2, 474.

171–180. δῖα: notice the accent, distinguishing it fr. διά. —— γυναικῶν, const.? H. 559; K. § 273, Rem. 4, (b). —— αἰδοῖός τε... δεινός τε, *both reverenced and feared: μοί, on my part:* const.? H. 601; K. § 284, 3, (10). —— φίλε ἑκυρέ. Observe, the final syllable in each of these words receives the rhythmic accent, i. e. takes the place of a long syllable. Faesi supposes the digamma to have occurred at the beginning of ἑκυρέ; but Düntzer affirms, it is certain Hm. did not pronounce ἑκυρέ with a digamma. So the doctors often disagree.—— ὡς ὄφελεν κτὲ. Cf. note on αἴϑ' ὄφελες, 1, 415, *would that an evil death had pleased me.* ἁδεῖν, ἁνδάνω. —— παῖδα, i. e. Hermiŏne.——τάγ' (= τάγε), *these things*, neut. plur., subj. of a verb in the plur. H. 515, b; K. § 241, R. 5.—— τό, *wherefore.* Const.? H. 552, a; K. § 279, 7.——τέτηκα, intrans. Notice the force of the perf. *am* (until this day) *dissolved in tears.* —— ὅ με. Two accs. w. one verb. H. 553; K. § 280, 3.—— ἀμφότερον... τὲ... τέ, *at once, both ... and.* —— ἔσκε, impf. iterative. H. 406 D; K. § 225.—— κυνώπιδος agrees w. ἐμοῦ implied in ἐμός. H. 523, b; K. § 266, 2.—— εἴποτ' ἔην γε, *if ever he was indeed!* expressive of the emotion of Helen. She seems almost to question the past reality; as if she had said, *can it be that he ever was a brother-in-law of me!*

183–198. ἦ ῥά νύ τοι κτέ. *Truly, as I now see* (ῥά νυ), *many sons of the Achaeans were subject to you.* δεδμήατο (δαμάω), H. 355 D, e; K.



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§ 220, 13 —— **Φρυγίην**: Phrygia, as understood by Hm., lay E. of the Troad; and must not be confounded with the Phrygia of a later age. —— **ἐλέχθην**, *was counted, was enrolled.* —— **ὅτε τε**: Epic use of **τέ**. —— **οὐδ' οἵ**, *not even these*, i. e. the Phrygian warriors. —— **εἴπ'** (= **εἰπέ**), imperat., *come, name to me this one also.* —— **κεφαλῇ**: const.? Cf. v. 168, N., *less by a head*, or as some understand it, simply, *less in stature.* —— **ὤμοισιν, στέρνοισιν**: dat. of respect. H. 609; K. § 285, (3), (b). —— **ἰδέσθαι** depends on **εὐρύτερος**, lit. *broader to look upon.* H. 767; K. § 306, (d). —— **τεύχεα μὲν . . . αὐτὸς δέ**, antithetical: *his arms . . . but he himself*, etc. **οἵ** (before **κεῖται**), ethical dat. H. 599: K. § 284, (10), (d). So St. considers it, and citing from Bernhardy remarks: "This idiom, which contributes greatly to the liveliness of Grecian speech, continued from the classic authors down to the later poets." Cf. 1, 104, N. —— **κτίλος ὥς**: why is **ὥς** accented in this sentence? H. 104, a; K. § 32, (c): **ἐπιπωλεῖται** combines the two ideas of moving to and fro, and of inspecting: render, *he moves to and fro, inspecting*, etc. —— **ὀΐων ἀργεννάων** limits **πῶϋ**, which depends on **δι-** in compos.

199–208. **ἐκγεγαυῖα**: Lex. **ἐκγέγαα**. —— **οὗτος δ' αὖ**: antithetical to **οὗτός γε**, 178: **αὖ**, used here as a particle of transition. —— **κραναῆς περ ἐούσης**, lit. *being very rugged:* **πέρ**, intens.; **ἐούσης** denotes simply a relation of time. —— **πυκνά**; Lex. **πυκνός**, V. —— **Τὴν . . . ἀντίον ηὔδα** (**αὐδάω**), *addressed her.* —— **σεῦ** is usually understood as objective gen. limiting **ἀγγελίης**, with emphatic position and accent; *on an embassy respecting you.* Yet some eminent critics, from Aristarchus to the present day, have taken **ἀγγελίης** as nom. masc. = **ἄγγελος**, and read, *came as a messenger respecting you.* —— **τοὺς . . . φίλησα**, "I lodged them in my house and loved them both." D. —— **φυήν**: cf. 1, 115; 2, 58.

210–215. **στάντων**, sc. **αὐτῶν**, *while they stood*, gen. abs. —— **ὑπείρεχεν** (**ὑπερέχω**) . . . **ὤμους**, *rose above with broad shoulders:* **ὤμους** (observe the accent, distinguishing it from **ὠμός**, *raw*) is acc. of specif. —— **ἄμφω δ' ἑζομένω**, *but when both were seated;* nom. of the whole (nom. abs ) followed by a nom. of the part, **'Οδυσσεύς**, in appos.; the remaining part (perh. **Μενέλαος δὲ ἧττον γεραρός**) was too obvious to need expression. Cf. H. 500, b; K. § 266, 3. Düntz. less naturally, I think, regards **ἄμφω** as acc. of specif. —— **ἦ καὶ . . . ἦεν**: a very doubtful clause. I have retained the reading of Dind., Faesi, and others, who follow the manuscripts. The sense appears to be, *truly, Menelaus spoke cursorily, few things indeed, but very clearly, since he was not a wordy, nor rambling speaker, or also* (*since*) *he was younger by birth;*—the last clause being in the same const. w. the two preceding and assigning the reason of **παῦρα . . . λιγέως**. He spoke

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few things, because he was not naturally verbose and rambling, or perhaps also because he was younger. Düntzer writes ἦ καὶ ... ἦεν, with a colon before this clause; thus making it an independent statement: *truly he was also younger by birth.* Cr., Doederlein, Sp., and many others read εἰ καὶ ... ἦεν, *although*, etc. It should be borne in mind that the so-called *itacism* (the pronouncing of η, ει, οι, υι, υ and ι alike), often led to the confounding of these vowels and diphthongs in the manuscripts. If the student is a little perplexed by this passage, he may take some comfort in remembering that he is no worse off than the critics.

216–224. ὅτε δή: notice the emphatic and lively force of δή. —— στάσκεν, ἴδεσκε, ἔχεσκεν: ἵστημι, εἶδον, ἔχω, with iterative ending. —— κατὰ χθονός, join w. the following words; a repetition of the idea ὑπαὶ ἴδεσκε, *he used to look downward.* —— ἐνώμα, νωμάω, *he did not brandish backwards or forwards*, etc. —— φαίης κε: potent. optat., *you would say that he was*, etc.; *diceres.* —— ἄφρονά τ' αὔτως, *and thus foolish;* i. e. foolish, and lacking in self-possession, as a man filled with rage. —— ὅτε δὴ ... ἵει (ἵημι, imperf. indic.); continued action: cf. ὅτε δὴ ... ὕφαινον, v. 212. But in v. 216, ὅτε δὴ ... ἀναΐξειεν, optat. expressing indefinite frequency of past action. H. 729, b; K. § 327ᵇ. 2; G. § 62. —— ἂν ... ἐρίσσειε, *could vie with.* —— οὐ τότε ... ἰδόντες, *not then at least did we so much wonder in looking at the appearance of Ulysses.* His strange looks were almost forgotten in the charm of his wonderful eloquence. On this whole passage, cf. Quintil. XII. 10, 64.

227–233. Ἀργείων depends on ἔξοχος. H. 584, g; K. § 275, 2, *towering above the Argives*, etc.: κεφαλήν, ὤμους, acc. of specif. —— ἕρκος: cf. 1, 284, where it is spoken of Achilles. —— ἑτέρωθεν means strictly *from another point*,—the ending -θεν denoting direction from the point, where Idomeneus stood, towards the observers. The Eng. idiom would be, *at another point.* —— θεὸς ὥς: cf. note on κτίλος ὥς, v. 196. —— ἕστηκε: peculiarity in tense and meaning? —— Μενέλαος. No inquiry had been put to her respecting Menelaus: but she now alludes to him with apparent composure. In the following passage, v. 235 ff. the allusion to her two brothers, whom she misses on the battle-field, is exceedingly natural and affecting. —— ὁππότε ... ἵκοιτο: force of the optat.? Cf. ὅτε ... ἀναΐξειεν, v. 216, N.

235–244. οὕς ... γνοίην. Observe the force of κέν. H. 873; K. § 260, 1; G. § 36, 2, *whom I might know, and whose name I might mention* (if I were asked). —— μοί depends on μία: lit. *one to me*, or *the same to me:* rendered freely, *whom one mother bore, the same who bore me.* —— ἑσπέσθην (ἕπομαι, 2d aor., 3d, dual. H. 384), ἕποντο. Notice the frequent inter-

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change of dual and plur. —— *καταδύμεναι*, *to go into*, *to enter*, *καταδύω*. —— *τούς*, *them* (i. e. her brothers), obj. of *κάτεχεν*. —— *ἐν . . . αὖθι*, *away in Lacedaemon.* These two lines are thrown in by the poet, to inform the reader of their death; which Helen seems to be ignorant of.

245–258. A resumption of the narrative, which was broken off at vv. 116–120. —— *θεῶν* limits *ὅρκια*, *offerings of the gods.* —— *κρητῆρα*, *a mixing-vessel*, *a flagon* (D.), in which the wine and water were mixed: *κύπελλα*, *the cups* from which they drank. Cf. 1, 470, 471. —— *Ὄρσεο*, *ὄρνυμι*. H. 349 D; K. § 223, 10, *rise!* —— *καλέουσιν*, sc. *σέ*. —— *τάμητε*, *τέμνω*. —— vv. 253–258. Cf. 136–138, 73–75. —— *κέ* (v. 255) is usually considered as qualifying *ἕποιτο*, and as understood also with *ναίοιμεν* (v. 257); potent. optat. See note, v. 138. St. and Cr., joining *κέ* w. the particip., would read the following optatives as expressing a wish. *May* (or perh. *let*) *the woman and the treasures follow*, etc., *and may we*, *the rest . . . dwell in*, etc. —— *νέονται*, subjunc. w. short mode-sign. H. 347 D; K. § 220, 16, *these may go*, or *let these go*, etc. The imperat. is used in v. 74 (*νεέσθων*) to convey the same general thought. So also *ναίοιτε* (v. 74) is without *ἄν* or *κέ*, and is to be taken as optat. of wishing, not as potential. A comparison of vv. 73–75 with vv. 255–258 would, I think, favor the view of St. and Cr., that *κέ* belongs w. *νικήσαντι*, and that *ἕποιτο* and *ναίοιμεν* are to be understood as optat. of wishing.

259–263. *ῥίγησεν*. He was alarmed at the thought of the contest in which his son was about to engage. —— *ἐκέλευσε δ' ἑταίροις*: notice here the dat. w. *κελεύω*, which usu. takes the acc. See Lex. Cf. 2, 50, and 151. —— *ἄν* (= *ἀνά*), join w. *ἔβη*: *And then Pr. mounted* (*his chariot*). No mention is made of Priam's descent from the tower, nor of other circumstances; but the poet hastens on to the main event in his mind,—the impending contest. —— *κατὰ . . . τεῖνεν*: see Lex. *κατατείνω*: *ὀπίσσω*, *back*, i. e. *towards himself.* —— *οἷ* depends on *πάρ* (= *παρά*, cf. *ἄν* sup.) *and by his side.* —— *βήσετο*: cf. note 1, 428. —— *δίφρον*, object of motion after *βήσετο*. H. 551; K. § 277. *εἰς δίφρον* would be more usual: *mounted the beautiful chariot.* —— *Σκαιῶν*: cf. v. 145. *ἔχον*, *guided.*

265–274. *ἐξ ἵππων ἀποβάντες*. We learn from what precedes that they had mounted a chariot; hence, we render here, *having dismounted from their chariot.* The warrior and his charioteer, being elevated and leaning somewhat forward, seemed to project over their horses; thus, their descent from the chariot was often spoken of in this way, *ἐξ ἵππων*. —— *ἐστιχόωντο*: *στιχάω*. H. 370 D; K. § 222, (3), *they went into the space between*, etc. —— *ἄν* (cf. v. 261), sc. *ὤρνυτο*. —— *κρητῆρι*: dat. of place. H. 612; K. § 283, 1. —— *οἶνον μίσγον*, *they mixed the wine*, not with water, since

unmixed wine was used in making treaties, cf. 2, 341, ἄκρητοι; but *they mixed the wine* of the two parties. —— ἔχεναν, χέω. —— οἶ: cf. 1, 104, note: πὰρ . . . κουλεόν, *by*, etc. —— ἄωρτο: ἀείρω. H. 432 D, 2; K. § 230, *hung*. —— κεφαλέων: peculiarity in the form? H. 128 D, b; K. § 211, 4. —— Τρώων, Ἀχαιῶν limit ἀρίστοις: νεῖμαν (νέμω), *distributed* (*it*, i. e. the wool from the heads of the lambs). Thus all participated in the transaction.

275–287. τοῖσιν, *for them*, dat. of interest. —— Ἠέλιος, used as voc. H. 141; K. § 46, Rem. 3. —— οἵ . . . τίνυσθον, *ye who punish*, etc., i. e. Hades and Persephone; as is indicated by the dual. In Il. 19: 259–260, the Erinnyes are spoken of as punishing perjurers in the Under-world. —— ὅτις = ὅστις. —— ἔστε, imperat., *be ye*. How distinguished in form fr. the indic.? —— ἡμεῖς . . . νεώμεθα, *let us go*, or *we will go*. —— Τρῶας . . . ἀποδοῦναι . . . ἀποτινέμεν, *then let the Trojans give back*, etc., *and pay*, etc. Cf. the const. 2, 413, where Cr. remarks, "the infin. stands sometimes, w. the acc., in the expression of a wish or prayer, as quite independent." Yet it is usu. to supply here εὔχομαι, or better δός. Cf. v. 322, where δός is expressed. H. 784; K. § 306, R. 11; G. § 101 ff. —— ἥντιν' ἔοικεν, sc. ἀποτινέμεν, *which it is fitting* (*to pay*). —— ἥτε . . . πέληται, *which shall be* (*held in remembrance*) *even among future generations*. So the verse is usu. understood. Naeg., F., Düntz., and others. Notice here the subjunc. πέληται. Force? H. 728; K. § 259; G. § 12, (b).

288–294. εἰ . . . οὐκ ἐθέλωσιν: notice the negative οὐκ in a cond. sentence. H. 842; K. § 318, Rem. 1; G. § 47, 3, N., *but if Priam*, etc., *shall refuse*, etc. Lat. *si nolint*. —— Ἀλεξάνδρου πεσόντος: gen. abs. denoting time and condition. H. 789, Rem. g; K. § 312; G. § 109 ff. —— αὐτάρ (continuative and adversative) denotes the sudden transition to a different course of action: καὶ ἔπειτα serves to emphasize that possible action. St., *then on the contrary, after that, I*, etc. —— τέλος πολέμοιο, *an end of war*, i. e. in the fall of Troy. Cf. 2, 122. —— Ἦ: cf. 1, 528. —— ἀπὸ . . . τάμε (ἀποτέμνω): *he cut open the throats*, etc. Some, however, understand it in the sense, *he cut off*, or, *he cut out*, etc., which does not seem quite natural. Düntz. reads, ἐπὶ . . . τάμε, *he cut into*, etc., a reading rejected by Aristarchus, and not generally received now. —— τούς, i. e. ἄρνας. —— θυμοῦ, *life:* δευομένους (δέομαι), pres. particip., denoting continuance. —— μένος: obj. of ἀπὸ . . . εἵλετο (ἀφαιρέω).

296–301. ἔκχεον (ἐκ, χέω), *they poured it out* (as a libation). —— αἰειγενέτῃσιν: αἰειγενέτης, adj. of one ending, 1st declens. —— τίς, *each one:* cf. 2, 382. —— ὑπὲρ . . . πημήνειαν, *shall do injury contrary to the oaths*. The optat. denotes *mere possibility*. The subjunct. would have

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denoted some degree of *probability*,—an idea unsuitable here. H. 719, ff. This distinction, between subjunct. and optat., is not made by all Grammarians. Cf. K. § 258; G. §§ 3, 4. —— ὧδέ σφ' (= σφί = σφίσι) . . . ῥέοι, *thus may their brain flow*, etc. ῥέοι, optat. of wishing (without ἄν). —— αὐτῶν, τεκέων (τέκος), limit ἐγκέφαλος, (*the brain*) *of themselves and of their children;* instead of dat. in apposition w. σφί.

302–309. οὐδ' ἄρα πω . . . Κρονίων: cf. 2, 419, note. —— μετά, separated fr. ἔειπεν by tmesis, and governing τοῖσι as a prep. in compos., *and among them . . . spoke a word.* Δαρδανίδης, *descendant of Dardanus.* Priam was not a son of Dardanus, but a remote descendant. Il. 20, 215 ff. —— οὔπω (v. 306), *not in any way;* or as Naeg. and some others understand it, *not yet, not at present.* Cf. note on πώ, 2, 419. —— ἐν ὀφθαλμοῖσιν: cf. note, 1, 587. —— Ζεὺς μέν (= μήν) που κτέ., *Zeus no doubt knows this*, etc. (but I do not know), *to which of the two*, etc. Notice the use of πού here. Lex. πoῦ, II. 2. Cf. 1, 178. —— θανάτοιο τέλος, *a fatal end:* θανάτοιο, gen. of cause; or perh. of characteristic. H. 566, 568; K. § 273.

310–323. Ἦ, cf. v. 292. —— Vv. 311, 312. Cf. vv. 261, 262. —— ἄψορροι, pred. adj. qualifying τώ. H. 488, Rem. c; K. § 264, 3. Notice the interchange of dual and plur., τώ, ἄψορροι. —— πάλλον. Though only one (cf. v. 324) actually shook the lots, yet both authorized the act; and hence, may be said to have performed it. Some editt. have here βάλλον, *cast the lots into*, etc. —— ὁππότερος . . . ἀφείη, (*to determine*) *which of the two should*, etc.: ἀφείη, optat. without ἄν in an indirect sentence, dependent on a past tense. H. 736, 737; K. § 345, 4; G. § 69, A. —— ἠρήσαντο: ἀράομαι. —— τάδε ἔργα . . ἔθηκεν, *has caused these deeds*, i. e. the war between Greeks and Trojans. —— δόμον may be governed grammatically either by δῦναι, which is often used transitively in Hm., or by εἴσω, which may also take the acc. in Hm. The position connects it immediately w. δῦναι, and εἴσω seems to be added for greater fulness of expression; thus, *grant that this one, having perished, may enter the abode of Hades* (*far*) *within*, or more simply, *may enter within the abode of Hades.* This prayer of both parties points directly to Paris. —— ἡμῖν δέ: antithetical to τόν (notice the omission of μέν after τόν), *but to us* (*grant*), etc.

325–333. ἂψ ὁρόων, *looking back*, thus showing his impartiality. ἐκ, join w. ὄρουσεν: Πάριος, gen. limiting κλῆρος. —— ἵπποι. . . . τεύχε' ἔκειτο: a verb w. two different subjects, but appropriate in idea to only one of them;—a construction called zeugma (H. 882; K. § 346, 3). The verb here agrees w. the latter subj.: *where* (*were*) *the light-footed horses of each, and where lay their glittering arms.* —— ἐδύσετο, cf. note 1, 428, *put on.*

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Notice the force of the mid. voice. —— *καλάς*, *ἀραρυίας* (*ἀραρίσκω*) agree w. *κνημῖδας*. —— *θώρηκα . . . οἷο κτέ.*, *the breast-plate of his brother Lycaon.* He had not expected a single combat with Menelaus, and hence had come from the city with light armor, in part at least. Cf. v. 17. —— *ἥρμοσε* (*ἁρμόζω*) *δ' αὐτῷ*, *and it* (the breast-plate) *fitted him.*

335–345. *σάκος*: same const. w. *ξίφος*, obj. of *βάλετο*. —— *ἵππουριν*, *with horsehair plume* (D), adj. qualifying *κυνέην*. Derivation? See Lex. *λόφος*, *the crest.* Cf. Virg. Aen. 10, 869, *Aere caput fulgens cristaque hirsutus equina.* —— *παλάμηφιν*: *παλάμη* w. Epic case-ending *φι*. H. 206 D; K. § 210. —— *ἀρήρει*: cf. *ἀραρυίας*, v. 331. —— *ὣς δ' αὔτως* (*ὡσαύτως δέ*), *and thus in like manner.* *Ἀρήϊος*, adj. = *Ἄρειος*. —— *ὁμίλου* depends on *ἑκάτερθεν*, adv. of place. H. 589; K. § 273, Rem. 4, (c). —— *ἐς . . . ἐστιχόωντο*: cf. v. 266. —— *δεινὸν δερκόμενοι*, *casting fearful glances* (*at each other*), *eying* (*each other*) *terribly.* —— *στήτην . . . σείοντε . . . κοτέοντε*: notice the transition from the plur. (*ἐστιχόωντο . . . δερκόμενοι*) to the dual: *and then the two stood*, etc.

346–350. *πρόσθε*: cf. v. 317. —— *βάλεν . . . κατά*, *struck fair in the midst* (D). —— *οὐδ' . . . χαλκόν*, *nor did it* (the spear) *break the bronze* (of the shield, i. e. with which the shield was plated). F., Düntz., Naeg. and some others read here *χαλκός*, *nor did the bronze* (i. e. the bronze point of the spear) *break* (*it*, i. e. the shield). —— *οἷ*: dat. of interest w. *ἀνεγνάμφθη* (*ἀναγνάμπτω*). Cf. 1, 104, N. —— *ὁ δὲ . . . Ἀτρείδης*: cf. *ἡ δὲ . . . γυνή*, 1, 348, note. —— *χαλκῷ*, perh. dat. of accompan. H. 604; K. § 285, R. 2, *hastened on with his spear*: *χαλκῷ*, material for thing made; metonymy.

351–354. *ἄνα*: Lex. *ἄναξ*. —— *δὸς . . . Ἀλέξανδρον*, *grant that I may avenge myself upon*, etc. —— *ὅ*, H. 243 D; K. § 217, 5. *ἔοργεν*, *ἔρδω*: for the two accusatives, *μέ* and *κακά*, depending on *ἔοργεν*, see H. 555; K. § 280, 2, *who first has done me harm.* *δάμασσον* (*δαμάω*), sc. *αὐτόν*, *do thou subdue* (*him*), etc. —— *ἐρρίγῃσι* (*ῥιγέω*), H. 361 D; K. § 220, 4. —— *ἀνθρώπων* limits *τὶς* (used in collective signif. Lex. *τὶς*, II.) —— *ξεινοδόκον κακὰ ῥέξαι* (*ῥέζω*): cf. for the const. *μὲ . . . κάκ' ἔοργεν*, v. 351. —— *ὅ* (cf. *ὅ*, v. 351) relates to *ξεινοδόκον*. —— *παράσχῃ*, *παρέχω*.

355–363. *ἀμπεπαλών*, *ἀναπάλλω*. For reduplication in 2d aor. see H. 384 D; K. § 219, 7. —— *διά*: perh. the only instance in Hm. where the first syllable of *διά* stands in the arsis. The tribrach (*διὰ μέν*) instead of a dactyl or spondee, the omission of connectives (asyndeton), and the order of the words, all indicate the rapidity of the motion. So also, in the next verse, the pluperf. *ἠρήρειστο* (*ἐρείδω*) *it had been pressed*, implies that it was done in an instant. —— *διάμησε*, *διαμάω*: *ἔγχος*, subj. —— *ἀντικρύ*, *right on.* Lex. I 2. —— *ὁ δέ*, *and he*, i. e. Paris. —— *ἀνασχόμενος* (*ἀνέχω*),

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*raising himself up*, that he might strike with more force. So Düntz., Cru., St., Naeg. and others. Some, however, following the Schol., supply χεῖρα or ξίφος, *raising* (*it*) *on high.* —— φάλον, obj. of πλῆξεν. —— ἀμφὶ . . . αὐτῷ (φάλῳ) . . . διατρυφέν (διαθρύπτω), sc. ξίφος, the sword *being shivered*, etc., *fell*, etc. —— τριχθά τε κτέ., lit. *three and four pieces;* a common idiom in Greek. Cf. 1, 128. In our idiom, *three or four pieces.* Notice the adaptation of sound to sense in this verse.

364–376. ᾤμωξεν, οἰμώζω. —— σεῖο depends on the compar. ὀλοώτερος: θεῶν, ou οὔτις ἄλλος. —— τίσεσθαι, fut. infin., *that I should avenge myself on*, etc.: κακότητος, gen. of cause. —— μοί, dat. of interest; cf. note on οἷ, v. 348. ἄγη, ἄγνυμι, *my sword has been broken*, etc. ἐκ, join w. ἠΐχθη (ἀΐσσω). —— παλάμηφιν: cf. 338, note. To be taken here as gen. —— ἐπαΐξας (ἐπί, ἀΐσσω), sc. Ἀλεξάνδρῳ: κόρυθος λάβεν, *he seized him by*, etc., gen. part. H. 574, b; K. § 273, 3. —— ἱμάς, subj. of ἄγχε (ἄγχω). —— ὅς (relating to ἱμάς) . . . τέτατο (τείνω) κτέ., *which, as a fastening of his helmet, extended*, etc. —— οἷ, dat. of interest, depending on τέτατο. Cf. 1, 104, note. —— καί . . . εἴρυσσεν . . . εἰ μὴ κτέ., *and now he would have dragged him away . . . had not Aphrodite*, etc. Force of this form of cond. sent.? H. 746; K. § 339, 2, 1, (b); G. § 49, 2. —— οἷ: cf οἷ, v. 372, *who broke for him*, etc. —— ἱμάντα . . . κταμένοιο (κτείνω, cf. 5, 21, note), lit. *the strap* (made) *from an ox slain by violence:* "*the strap of tough bull's hide*" (D). —— κεινή = κενή, fr. κενός; not to be confounded w. κείνη, fr. κεῖνος = ἐκεῖνος.

377–384. τήν (i. e. τρυφάλειαν), *this then*, etc. —— αὐτὰρ ὁ, *but he*, i. e. Menelaus. —— κατακτάμεναι (κατακτείνω), *to slay* (*him*, i. e. Paris). —— ἔγχεϊ: had he recovered the spear already cast, or had he entered the combat with two spears? It is not quite certain; but the former seems probable. —— τόν, *him*, i. e. Paris. ἐξήρπαξε, ἐξαρπάζω. —— κὰδ (= κατά) δ' εἷσε: καθεῖσα: ἐν θαλάμῳ, *in his chamber* (in the city); εὐώδεϊ κηώεντι. The former means simply, *sweet-scented:* the latter (fr. καίω, *to burn*), suggests the manner of diffusing the perfume. The two words may be rendered, *fragrant with burning incense.* —— καλέουσα, fut., denoting purpose. ἴε, εἶμι. H. 405 D; K. § 226. —— τήν, i. e. Helen.

385–389. χειρί, dat. of means or instrument: ἑανοῦ, gen. of part taken hold of, join w. λαβοῦσα, sc. Ἀφροδίτη. —— γρηΐ (γραῦς) . . . παλαιγενέϊ depends on εἰκυῖα (ἔοικα). —— μίν (before εἰκυῖα), *her*, i. e. Helen, obj. of προσέειπεν. For a similar arrangement, cf. 1, 8, σφωέ: 2, 795, μίν, note. —— εἰροκόμῳ, appos. w. γρηΐ. —— οἷ, *for her*, i. e. Helen. —— Λακεδαίμονι, dat. of place. H. 612; K. § 283, 1. —— ναιεταώσῃ, agrees w. οἷ, *while living at*, etc. —— ἤσκειν (ἀσκέω) = ἤσκεεν, imperf. 3d sing. —— φιλέ-

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εσκεν: notice the change of subj., *and she* (i. e. Helen) *used to love her* (i. e. τὴν γραῦν). —— μίν, obj. of προσεφώνεε, *addressed her* (i. e. Helen). ἐεισαμένη, cf. 2, 795.

390–394. κεῖνος ... θαλάμῳ, *yonder* (*is*) *he*, *in his chamber.* For this use of κεῖνος, see H. 488, Rem. c; K. § 264, 3. —— λέχεσσιν, dat. of place. H. 612; K. § 283, 1. δινωτοῖσι, *turned* (with a lathe), can be properly spoken only of the bedstead. The plur. denotes that it was made of several parts. Cf. τόξα, 1, 45; also v. 448. D. renders the phrase freely, "*resting on luxurious couch.*" —— κάλλεϊ κτέ., *glistening both with beauty and in attire.* —— οὐδέ κε ... ἐλθεῖν ... ἔρχεσθαι, *nor would you say he had come ... but that he was going*, etc. For the force of the infin., cf. G. § 15, 1; § 23, 2. —— νέον, adv. *just ceasing from*, etc. Preparation for the dance then, as now, suggests the idea of great attention to the person.

395–402. τῇ ... ὄρινεν: cf. 2, 142. τῇ (Helen), dat. of interest. H. 596 ff; K. § 284, 1, lit. *to her*, *in* (*her*) *breast*, etc.: freely rendered, *she excited emotion in her breast.* —— ὡς ... ἐνόησε ... δειρὴν κτέ., *when therefore she perceived the beautiful neck*, etc. Cf. Virg. Aen. 1, 402, *Dixit, et avertens rosea cervice refulsit*, etc. Cr. suggests that the goddess had laid aside her disguise; but this is not probable. Helen perceived these features through the disguise. —— ἔπος ... ὀνόμαζεν: cf. 1, 361. —— ταῦτα: acc. of specif. —— προτέρω: join w. ἄξεις: *will you lead me farther on*, etc. πολίων depends on πῄ. H. 589; K. § 273, Rem. 4, (c), *to some one of the populous cities of*, etc. —— τοί (enclit. = σοί) limits φίλος: (*is*) *dear to thee there also.*

403–412. οὕνεκα δὴ ... τούνεκα δὴ κτέ., *because*, etc., *did you on this account now come* (lit. *stand near*), etc. Notice the lively and emphatic force of δή. H. 851; K. § 315, 2. —— στυγερὴν ἐμέ, *me, hateful one:* obj. of ἄγεσθαι. Compare the terms in which Helen speaks of herself in v. 180. —— ἧσο (imperat. of ἧμαι) ... ἰοῦσα, *go! sit by his side* (lit. *going sit*, etc.). Most contemptuous words; at which, it is not strange that the goddess was enraged. —— ἀπόεικε κελεύθου, *withdraw from the way of*, etc., i. e. *renounce* (*all*) *intercourse with the gods.* —— μηδ' ... ὑποστρέψειας, *nor may you*, etc. Optat. of wish. H. 721; K. § 259, 3, (d); G. § 82. —— Ὄλυμπον: const.? H. 551; K. § 277. —— ὅγε recalls the subj. to mind with emphasis, and with contempt: *or even he; or even such a man as he shall make you*, etc. Notice the repetition of pronouns, evidently with contempt; παρ' αὐτόν, περὶ κεῖνον, ἕ, ὅγε, κείνου. —— κεῖσε, *thither*, i. e. to the chamber of Paris. —— νεμεσσητὸν ... εἴη: apod. w. protasis suppressed. How would the protasis be expressed in Greek? H.

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748; K. § 339, II. (a); G. § 50, 2. —— πορσυνέουσα: force of the fut. particip.? —— Τρωαὶ . . . μωμήσονται: more positive than if she had said μωμήσαιντο ἄν: here again the prot. is omitted: *will scoff at me* (if I go to prepare that man's couch). Helen, it seems, like many other beautiful women, could be, when occasion required, slightly spirited.

414–425. σχετλίη: two syllables, in scanning: synizesis. —— μή . . . μεθείω (μεθίημι): cf. ἐφείω, 1, 567, note: *lest enraged I abandon you.* —— τὼς (= οὕτως) . . . ὡς, *to such a degree as.* —— ἀπεχθήρω (ἀπεχθαίρω): aor. subjunc., same const. w. μεθείω. —— νῦν, *just now.* —— μέσσῳ (dat. of place. H. 612; K. § 283, 1.) . . . ἀμφοτέρων, *between both parties.* —— μητίσομαι, aor. subjunc., same const. w. μεθείω —— οἶτον: const.? H. 547; K. § 278, 1. ὄληαι: same const. w. μεθείω, sc. μή, *and lest you*, etc. —— κατασχομένη (κατέχω), *having covered herself.* —— σιγῇ: join w. βῆ (3d sing. 2d aor. indic. without augment, fr. βαίνω). —— ἦρχε δὲ δαίμων, *and the goddess took the lead.* Cf. 1, 495. —— Αἱ, subj. of ἵκοντο, is made more prominent in the sentence by standing before ὅτε, which it would regularly follow. —— ἡ δ' . . . δῖα γυναικῶν: cf. 1, 348. —— φιλομμειδής is comm. rendered *laughter-loving;* yet μειδάω, as distinguished fr. γελάω, means *to smile, gently and sweetly.* Hence, Cr. more properly renders it, *sweetly-smiling.* This seems more suited to the idea of Aphrodite than the somewhat coarse epithet, *laughter-loving.* —— τῇ . . . κατέθηκε, *placed for her:* dat. of interest. ——θεά, appos. w. 'Αφροδίτη: ἑλοῦσα, φέρουσα, κατέθηκε, all have the same obj. δίφρον: a very circumstantial description.

426–436. καθῖζ', impf. indic. Why accented on the penult? H. 368, b; K. § 118, 2, (c). —— ὄσσε . . . κλίνασα, *averting her eyes:* exceedingly natural, and in keeping with Helen's unwillingness to return to the chamber of Paris. Cf. Virgil's description of Dido, Aen. 4, 362, *Talia dicentem . . . aversa tuetur.* —— ὡς ὤφελες . . . ὀλέσθαι: a very amiable wish! Force of the const.? Cf. 1, 415, note, *would you had perished there!* δαμεὶς (δαμάω) agrees w. subj. of ὤφελες. —— ἀνδρί, dat. of agent. H. 600; K. § 284, 3, (11). —— ἦ μὲν (= μήν) δὴ . . . γέ: notice the number of intensive particles. The taunt is made as bitter as possible. πρίν γ' εὔχε' (= εὔχεο = εὔχου, fr. εὔχομαι) . . . εἶναι, *you formerly boasted that you were*, etc. Μενελάου depends on φέρτερος. Why nom.? H. 775; K. § 307, 4. —— ἀλλ' . . . προκάλεσσαι, *but go now, challenge*, etc. The taunt is intensified by the epithet ἀρηΐφιλον given to Menelaus; and is finally pointed by the cool advice following, *I for my part advise you*, etc. —— ξανθῷ, *blonde-haired.* D. renders it *fair-haired.* —— μή, *lest, for fear that.* —— ὑπ' αὐτοῦ δουρί: Düntz. and Naeg. understand this, *beneath his spear*, taking ὑπό w. δουρί: Cr., *by him, with the spear*, taking ὑπό w. αὐτοῦ as agent,

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and *δουρί* as instrument. It is hard to say which is better. —— *δαμήῃς* (*δαμάω*), 2d aor., subjunct., pass.: uncontracted, and vowel lengthened. Cf. H. 400 D, i; K. § 224, 9.

438–446. *γύναι*: a familiar and entirely respectful mode of address. —— *θυμόν*, partitive appos. w. *μέ*. H. 500, b; K. § 266, Rem. 4, *me, my courage*: or *me, in respect to my courage*. —— *σύν*, *with the help of*. —— *αὖτις*, *at another time*. —— *ἐγώ*, sc. *νικήσω*. —— *παρά*, separated fr. *εἰσί* by tmesis, and governing *ἡμῖν* as a prep. in compos. H. 605: or *ἡμῖν* may be viewed as depending on the compound verb *πάρεισι*. K. § 300, 2, (b), *for with us also are*, etc., or, *we also have*, etc. —— *τραπείομεν* (*τέρπω*), 2d aor. subjunc. pass. 1st pers. plur. H. 397 D; K. § 230. —— *μέ . . . φρένας*: cf. note on *θυμόν*, v. 438. —— *οὐδ' ὅτε*, *not even when*, etc. —— *σέ*, obj. of *ἁρπάξας*. —— *ὡς*, correl. of *ὧδε*, v. 442, *for never yet did love so . . . as now I love thee*, etc.

447–459 . . . *ἦρχε*: cf. 420. —— *λέχοσδε* (*λέχος*, and *-δε*. H. 203; K. § 235, 3), *to his couch*. —— *κατεύνασθεν* (= *κατευνάσθησαν*, fr. *κατευνάζω*), plur. verb w. dual subj. *τώ*. —— *ἐν τρητοῖσι λεχέεσσιν*, "upon the richly-inlaid couch." D. Cf. *δινωτοῖσι λέχεσσιν*, v. 391, note. —— *εἴ που ἐσαθρήσειεν* (*ἐς*, *ἀθρέω*), (to see) *if perchance he might anywhere espy*. —— *οὐ . . . ἐκεύθανον, εἴ τις ἴδοιτο*: a rare const.: usually explained as an instance of brachylogy (abbreviated expression): thus, *for not out of friendship certainly did they conceal* (*him*), (nor would they conceal him), *if any one should see* (*him*). The first clause, *οὐ . . . ἐκεύθανον*, is not considered an apodosis of *εἴ τις ἴδοιτο*, but suggests such apodosis, as in the above rendering. So Naeg. and F. The reading of Düntz., *ἔκευθον ἄν*, st. *ἐκεύθανον*, seems not improbable. The optat. *ἴδοιτο* (st. indic. *εἶδεν*) suggests the possibility that some one might yet discover him. —— *ἀπήχθετο*, Lex. *ἀπεχθάνομαι*. —— *ἶσον . . . κηρί*, *equally with*, etc. —— *φαίνετ'* = *φαίνεται*. H. 70 D; K. § 206, 5 (e). —— *Μενελάου*: predicate gen. *appears on the side of*, etc. —— *ἀποτινέμεν* (= *ἀποτίνειν*, fr. *ἀποτίνω*), infin. as imperat. Notice the force of *ἀπο-*, *do ye pay off*, *pay in full*, etc. Cf. vv. 286, 287.

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# BOOK FOURTH.

The events of this book are closely connected with those of the preceding. The first part of it was called, in ancient times, Ὁρκίων σύγχυσις, *the breaking of the oaths:* the second part, Ἀγαμέμνονος ἐπιπώλησις, *Agamemnon's review*, or *inspection* (of the forces.) —— ἠγορόωντο, ἀγοράομαι. —— ἐῳνοχόει, οἰνοχοέω. Notice the double augment. For another form, cf. 1, 598. —— τοὶ . . . δειδέχατο (δείκνυμι. H. 442 D. 3, and 392, D; K. § 230, and 220, 13), *they pledged one another in golden cups.* δεπάεσσιν, dat. of manner or instrument. —— παραβλήδην: on the meaning of this, critics have never been agreed. F., and some others, take the phrase to mean, *speaking with comparison;* because a comparison with Aphrodite, unfavorable to Hera and Athena, is instituted in what follows. Düntz. renders it *sich einmischend*, i. e. *intrusively.* Many others understand it, *speaking with irony, or with innuendo.*

7–19. Ἀλαλκομενηΐς, an epithet derived probably fr. Alalcomenae, the name of a town in Boeotia where Athena was worshipped; yet with an evident allusion, in this passage ironical, to ἀλαλκεῖν *to defend.* —— ταὶ . . . καθήμεναι, *these two sitting apart*, i. e. from Menelaus. —— τῷ, depends on παρ-, *but by the side of this one* (Paris) *on the other hand* (αὖτε): μέμβλωκε, βλώσκω. —— φιλομμειδής: cf. 3, 424, note. —— ἐξεσάωσεν (sc. αὐτόν) ὀϊόμενον, *has rescued* (*him*) *when thinking*, etc. —— νίκη, sc. ἐστίν: Μενελάου, predicate gen., *victory belongs to*, etc. —— φραζώμεθα: H. 720, a; K. § 259, 1, a; G. § 85; *let us consider*, etc. ἢ . . . ἤ, *whether . . . or*, etc. ὄρσομεν, subjunc. = ὄρσωμεν. —— εἰ δ' αὖ πως τόδε . . . ἤτοι μὲν κτέ, *and if again in some way this*, etc., *then indeed*, etc. αὖ often denotes, as here, simply a transition from one thought to another. τόδε points here, as usual, to what follows. —— οἰκέοιτο: notice the omission of ἄν in this apod. H. 748; K. § 260, Rem. 7; G. § 50, note 1. The optat. thus seems to convey the notion of a wish. H. 721; K. § 259, 3, (b); G. § 82, *then may the city*, etc.

20–29. ἐπέμυξαν (ἐπιμύζω): notice the derivation and peculiar force of μύζω. See Lex. —— πλησίαι (sc. ἀλλήλαις) . . . μεδέσθην: parenthetical. —— ἀκέων: usu. adv.; yet it occurs also as adj. Cf. 1, 565. Its meaning is here repeated and emphasized by οὐδέ τι εἶπεν. —— Ἥρῃ: not to be viewed, I think, as dat. for gen.; but as the one in whose case something is true. H. 601; K. § 284, 3, (10), *but on the part of Hera*, (*her*) *breast*

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*did not contain*, etc. ἔχαδε, χανδάνω. —— Cf. 1, 552, note. —— ἅλιον, ἀτέλεστον: pred. adjs. w. πόνον, *to render my labor vain*, etc. —— ἱδρῶ (what is the usu. acc.?) same const. w. πόνον; ὅν depends on ἵδρωσα, as cognate acc. —— καμέτην: transition to a direct statement: *and my horses have grown weary*, etc., "in the recent preparation for a general engagement." F. "In rousing the Greeks to the war against Troy. The encouragement to *battle* is not to be thought of." Düntz. The student can judge as well perhaps as either of these critics which is the true idea. —— κακά: descriptive appos. w. λαόν, combined perhaps w. the idea of ἀγειρούσῃ. Cf. note on πῆμα, 3, 50, *in collecting the people* (*bringing*) *evils*, etc. —— ἔρδ', *do it* (i. e. *render my labor vain*, etc.). This little word brings out with dramatic effect the temper of Hera. —— πάντες θεοὶ ἄλλοι: emphatic appos. w. the subj. of ἐπαινέομεν (pres.: Cr. says fut.; incorrectly, I think), *but we, all the other gods, do not indeed sanction* (*it*). Notice the emphatic position of οὐ: τοί is to be taken here, I think, as an intens. particle.

30–42. Cf. 1, 517. —— τί, *in what respect*, etc., adv. accus. —— σέ and κακά depend on ῥέζουσιν. H. 555; K. § 280, 2, *inflict on you so many evils.* ὅτ' = ὅτι. H. 70 D, *that you*, etc. Some, however, take ὅτ' for ὅτε, w. causal force. Cf. 1, 244, N. —— ὠμόν: pred. adj. w. Πρίαμον, παῖδας, Τρῶας. For the agreement, see H. 511, h; K. § 242, 1 (b), *if you, having entered*, etc., *could devour Priam*, etc., *alive* (lit. *raw*). —— μὴ . . . γένηται, *lest this quarrel become*, etc.; or, *let not this quarrel become*, etc. ἔρισμα, pred., *a cause of strife.* (D.) —— V. 39. Cf. 1, 297. —— καὶ ἐγώ, *I also.* —— μεμαὼς . . . ἐθέλω, lit. *desiring . . . wish*, i. e. *earnestly desire.* τὴν . . . ὅθι, *that city . . . where.* —— διατρίβειν, ἐᾶσαι: imperat. H. 784; K. § 306, R. 11; G. § 101. —— τόν, demonst. (as usu. in Hm.), *that my wrath*, or *that wrath of mine.* Cf. τό, 1, 185. —— ἀλλά μ' ἐᾶσαι, *but let me alone.*

43–49. ἐγὼ σοί: notice the juxtaposition of these two words, thus making the contrast more striking; also, the accentuation of σοί. —— δῶκα (= ἔδωκα): absol. *have granted* (*it*, i. e. permission to sack Troy). For this use of the aor. see H. 706; G. § 19, Note 4. —— ἑκὼν ἀέκοντι: the antithesis is made more pointed by the juxtaposition of these words. Cf. ἐγὼ σοί, note. ἑκών, *voluntarily* (opposed to the idea ἀνάγκῃ *by constraint*), (*yet*) *with reluctant heart.* —— αἵ relates to τάων (v. 46) as anteced.: πόληες, incorporated in relat. sent. H. 809; K. § 332, 8, *for of* (*all*) *the cities of earthly men, which*, etc., *of these* (τάων), etc. —— πέρι: notice the accent: adv. join w. τιέσκετο (τίω, w. iterative ending). κῆρι: peculiarity in accent? H. 160, d; K. 65, 2, (b): *was exceedingly honored of me in heart*, or *was exceedingly precious to me in heart.* By using the imperf.

τιέσκετο, he speaks as though the destruction of the city were already accomplished. —— ἐϋμμελίω, ἐϋμμελίης: not to be confounded w. εὐμελής. —— ἐδεύετο ... ἐΐσης: cf. 1, 468. —— λοιβῆς, κνίσης: partitive appos. w. δαιτός. —— τὸ ... ἡμεῖς: general truth: hence, the aor. λάχομεν (= ἐλάχομεν, fr. λαγχάνω) is rendered by the pres. H. 707; K. § 256, 4, (b); G. § 30, *for this do we* (*gods*) *obtain*, (*as our*) *honor.*

50–61. Cf. 1, 551; also 1, 121, 172, 413. —— διαπέρσαι, infin. as imperat., *these destroy, when they shall*, etc. —— περὶ (prep.) κῆρι (lit. *about the heart*, i. e.) *at heart, heartily.* Cf. v. 46, and notice the difference. Cr., F., Düntz., Spitz., Doed. write περὶ κῆρι in both places. Dübner writes πέρι κῆρι in both. —— τάων depends on πρόσθε. Notice the asyndeton of this verse, indicating the emotion of Zeus. H. 854; K. § 325. —— οὐδὲ μεγαίρω (akin to μέγας), *nor do I account* (*them*) *too great* (*a sacrifice*); *nor do I grudge* (*them*). —— διαπέρσαι, sc. σέ as subj., τάς as obj., *and do not consent that you destroy them.* —— φθονέουσα: the means. H. 789, b; K. § 312, 4, (e); G. § 109, 2, *by grudging* (*them*). —— καὶ ἐμὸν πόνον, *my labor also.* The labor of Hera, as well as that of Zeus, should be allowed to have a successful termination. θέμεναι ... οὐκ ἀτέλεστον, *to render ... not unfinished, not fruitless.* —— γένος, sc. ἐστί: ἔνθεν ὅθεν, lit. *thence whence:* freely rendered, *my descent is the same as thine.* —— πρεσβυτάτην ... ἀμφότερον (cf. 3, 179) κτέ., *most venerable, in two respects, both in birth, and because*, etc.

62–69. ὑποείξομεν, subjunc., *let us*, etc. —— θᾶσσον, *very quickly.* H. 662; K. § 323, R. 7. —— ἐπιτεῖλαι: infin. as imperat, *charge.* How would the imperat. be accented? H. 367, R. e; K. § 118, R. 3. —— ἐλθεῖν, πειρᾶν, depend on ἐπιτεῖλαι. —— ὥς κε: notice here κέ after ὡς in a final clause. Force? H. 739, 741; K. § 330, 4; G. § 43, § 44, Note 2. —— ὑπὲρ ὅρκια: cf. 3, 299. —— δηλήσασθαι (δηλέω, not to be confounded w. δηλόω), depends on ἄρξωσι, takes 'Αχαιούς as obj. —— The address of Hera is conciliatory and persuasive. Zeus could not gracefully do otherwise, if he had desired, than yield to such words. —— αὐτίκα: notice the asyndeton, making the narrative more lively.

70–77. ἐλθέ: notice the peculiarity of accent. H. 366, b; K. § 118, 3, (a). —— πειρᾶν: here used as imperat. —— πάρος μεμαυῖαν, *previously desiring* (it), i. e. to go on this errand. Cf. v. 20 ff. —— ἧκε (ἵημι), *sent* (*her*) *like a star*, etc.: τέρας, appos. w. ἀστέρα: λαμπρόν· τοῦ κτέ., *a bright* (*star*), *from which*, etc. In translating, follow here *the order* in which the idea is presented by Hm., as nearly as the English idiom will admit of it: thus, the thought contained in λαμπρόν (which qualifies ἀστέρα) should stand just before the expression for τοῦ ... ἵενται. This same principle

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—to conform the order in which the idea is presented in the translation to that of the original, as nearly as the different idioms of the two languages will admit of—is often important. —— *ἀπό*, separated fr. *ἵενται* by tmesis: takes the gen. *τοῦ*, as a prep. in compos. Considered as a simple prep., following *τοῦ*, it would suffer anastrophe. H. 102 D, b; K. § 31, iv.

78–92. *τῷ*, i. e. *ἀστέρι*. —— *κὰδ ἔθορε*, *καταθρώσκω*. —— *ὧδε κτέ*. Cf. 2, 271, notes. —— *Ἦ ... ἤ*, *Truly ... or*, etc. Notice the different accent of these particles. —— *ἀνθρώπων* depends on *ταμίας πολέμοιο* as a single idea (F.); *arbiter of war to men* (lit. *men's war-arbiter*). —— Notice the dif. between *ὥς* (accented, = *οὕτως*), denoting what precedes; and *ὧδε* (v. 81), denoting what follows. —— *ἡ δέ*, *but she*, i. e. Athena. —— *Πάνδαρον ἀντίθεον*: 2, 827. *Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν*. —— *διζημένη* agrees w. *ἡ*. —— *εὗρε*: explanatory of what precedes, hence the asyndeton. H. 854; K. § 325, 1, (b). —— *οἵ οἱ*: notice the dif. in form; *who followed him*, etc. —— *ἀγχοῦ*, i. e. *near* to Pandarus.

93–103. *τλαίης κεν κτέ*. serves as apod. to v. 93: *would you yield*, etc. = *if you would yield*, etc.; *then would you dare*, etc. *ἐπιπροέμεν*, fr. *ἐπί*, *πρό*, *ἕμεν* = *εἶναι* fr. *ἵημι*. —— *πᾶσι ... Τρώεσσι*, *on the part of all*, etc., or *from all*, etc. Const. of this dat.? H. 601; K. § 284, 3, (10). *ἄροιο*, *αἴρω*. —— *ἐκ πάντων*, *above all*. *βασιλῆϊ*, same const. w. *πᾶσι*. —— *τοῦ ... πάρ' ... φέροιο*, *from him, I say* (*δή*), *you would receive*, etc. *τοῦ* depends on *πάρ'* (thus written by Dind., Düntz., and Spitz. Yet Cr., St., Doed. and some others write *παρ'*). —— *αἴ κεν ἴδῃ*, *if he shall see*, etc., protasis: *κὲν ... φέροιο* (v. 97), apod. Mixed form. H. 750; K. § 260; G. § 54, 1, (b). —— *πυρῆς* depends on *ἐπί* in compos., *having gone upon*, *having ascended*. Cf. 2, 234. —— *ὀΐστευσον Μενελάου*: gen. part. H. 574, c; K. § 273, 3, (b), (δ). —— *εὔχεο ... ῥέξειν*, *vow ... that you will sacrifice*, etc. *νοστήσας* agrees w. subj. of *ῥέξειν*. Why nom.? H. 775; K. § 307, 4.

104–111. *τῷ ... ἄφρονι*: H. 597; K. § 284, 3; *the mind of him foolish one*, *his foolish mind*. —— *ἐσύλα* (*συλάω*). Critics are not agreed on the meaning. F., Cr., and others, following the Schol., understand it, *stript off the covering from*, etc. L. & Sc., St., Düntz. render, *took down* (i. e. from his shoulder). Düntz. says, " the taking out from the case or covering, which used to be left at home, is not to be thought of." This seems reasonable. —— *αἰγός*, gen. of material: *his well polished bow*, *made of* (*the horns of*), etc. —— *ὅν ῥα ... τυχήσας ... δεδεγμένος ... βεβλήκει κτέ.*, *which ... having hit ... having awaited ... smote*, etc. —— *ὑπὸ στέρνοιο*, *beneath the breast*, indicating that the goat, *as he came forth from a rock* (*πέτρης ἐκβαίνοντα*), was somewhere above the archer, so that the arrow

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**was** aimed upward. —— ὁ δέ, i. e. the goat. —— ἦραρε (ἀραρίσκω), *fitted them together.* —— χρυσέην . . . κορώνην, *placed upon* (*it*) *a golden hook* (or *ring*); in which to fasten the bow-string.

112–126. εὖ κατέθηκε, *he* (Pandarus) *laid it carefully down, after having stretched* (*the bow*), (while he took his quiver, and selected an arrow, v. 116). —— ποτὶ . . . ἀγκλίνας (ἀνακλίνω), *having leaned on the ground* (that he might have a convenient position in stretching the bow). —— πρόσθεν, sc. αὐτοῦ, *before* (*him*). —— μὴ πρὶν . . . πρὶν βλῆσθαι, *lest*, etc. . . . *before Menelaus . . . was hit.* Notice the repetition of πρίν (cf. 1, 98); also the infin. after πρίν. H. 769; K. § 337, 9; G. § 106. βλῆσθαι, H. 408 D, 20; K. § 227. —— σύλα, συλάω. —— μελαινέων. H. 128 D, b; K. § 211, 4. ἕρμα, Lex. II.: appos. w. ἰόν. —— ὁμοῦ, *at the same time:* the drawing of the bow and the grasping of the end of the arrow and of the bow-string took place *at the same instant.* —— γλυφίδας: usu. explained as "*the notch* of the arrow which fits on the string." F. with more probability says, *the grooves* or *notches*, made lengthwise at the end of the arrow for receiving the feathers or wings; and cites in confirmation τόξων πτερωτὰς γλυφίδας. Eurip. Orest. 268. Cf. Herod. 8: 128. —— σίδηρον, *the iron-point* of the arrow. —— λίγξε . . . ἴαχεν: cited by Quinctilian, 1, 15, as an instance of onomatopoeia. βιός: notice the accent, distinguishing it from βίος.

127–140. σέθεν (= σοῦ), depends on λελάθοντο. —— πρώτη . . . ἀγελείη, i. e. Athena. The same goddess who had moved Pandarus to discharge the arrow, now *especially, first of all* (πρώτη) protected Menelaus; her object being to renew the hostilities, and thus prevent the return of the Greeks. —— πρόσθε στᾶσα: cf. v. 54. —— τόσον . . . ὡς ὅτε, *just as when:* lit. *so much as when.* ἔεργεν, *kept it* (the arrow) *off.* —— ὅθ' (= ὅτε) . . . λέξεται, sc. παῖς. —— αὐτή, i. e. Ἀθήνη.—αὖτε denotes here, as often, not repetition, but transition. See Lex. —— ἴθυνεν ὅθι, *guided* (*it to the point*) *where.* —— σύνεχον, intrans., *came together.* Cr. —— ἤντετο: Lex. ἄντομαι. —— ἐν ζωστῆρι ἀρηρότι (ἀραρίσκω), *in the snug-fitting girdle.* Notice ἐν w. dat. after verb of motion. H. 618, a; K. § 300, 3. —— μίτρης θ', *and through the belt;* worn just above the hips, below the breast-plate; made of bronze, lined with wool; or perh. lined with leather and stuffed with wool. It must have been a broad band, extending up beneath the breast-plate, so that the arrow should pass through, first the girdle, then the breast-plate, then the belt, before it reached the body. —— ἕρκος w. gen. Cf. 1, 285, note. —— ἔρυτο: Lex. ἐρύω, Mid.: H. 405 D, b; K. § 230. —— διαπρό: both parts have their force; πρό, *forward;* διά, *through;* i. e. *on through,* καὶ τῆς, *even this,* i. e. μίτρης:

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*εἴσατο* (*εἶμι*. H. 405 D, 1; K. § 226), *it*, i. e. the arrow, *passed.* —— *ἀκρότατον*, adj. w. *χρόα*, *the flesh on the surface.*

141–147. *τίς τε*, cf. note 3, 33. —— *μιήνῃ*: (*μιαίνω*); const.? cf. 2, 147. —— *παρήϊον εἶναι ἵππων*, pred. of *ἐλέφαντα*. —— *πολέες* (*πολύς*): dif. how in meaning fr. *πόλεες*? —— *ἠρήσαντο* (*ἀράομαι*): gnomic aor. H. 707; K. § 256, 4, (b); G. § 30. —— *ἀμφότερον*: cf. 3, 179, *two things at once, both a decoration ... and*, etc. —— *τοῖοι*, *in such a manner, thus: μιάνθην, were stained;* notice the form. Butt. and K. call it 3d pers. dual, aor. pass. indic.; others, 3d pers., plur. = *μίανθεν* (ending lengthened metri gratia). H. 355 D, c. —— *ὑπένερθεν*: deriv.? *ὑπό*, *ἐνερ* (see Lex. *ἔνεροι*), *θε(ν)*. Cf. *ὕπερθεν*, 2, 218, note: *beneath from* (the parts just mentioned), or simply, *beneath.*

151–162. *ἐόντας*: join in idea w. *νεῦρον*, as well as *ὄγκους*. H. 511, h; K. § 242, 1, (b). —— *θυμὸς ... ἀγέρθη* (*ἀγείρω*), *courage returned* (lit. *was collected*). Notice the omission of all connectives in this verse, imparting to it animation. —— *τοῖς ... μετέφη*, *spoke among them*, i. e. those who stood round about. —— *χειρός*: for the const. cf. *κόμης* 1, 197, note. —— *θάνατον*, definitive appos. w. *ὅρκια*, *oaths* (which have proved) *death to thee.* —— *οἶον*, sc. *σέ*; notice the breathing. Dif. how in meaning fr. *οἷον*? *having placed thee alone*, etc. —— *ὡς* (followed by *σέ*, enclit.; hence, written *ὥς*), *since*, cf. 1, 276. Düntz., with less reason, understands *ὡς* as exclamatory, *how* (*shamefully*) *did the Trojans*, etc. —— *ἅλιον*, see Lex. *ἅλιος* (B), *by no means vain is*, etc. —— V. 159; cf. 2, 341. —— *εἴ περ γάρ τε ... τέ*: cf. note on *τέ*, 1, 81, 82. —— *ἐτέλεσσεν*, *ἐκτελεῖ* (fut.), sc. *ὅρκια* or *σπονδάς*: *ἐτέλεσσεν*, *ἀπέτισαν*, gnomic aor. H. 707; K. § 256, 4, (b); G. § 30. *For if the Olympian does not even at once vindicate* (the solemn covenant), *he will vindicate* (it) *thoroughly* (*ἐκ*) *even at a late day, and they* (the violators of the covenant) *atone for their crime with a great penalty, with*, etc. (Cond. sent. H. 745; K. § 339, 2, 1, (a); G. § 49, 1). Some understand this as a particular supposition, *For if the Olympian did not*, etc.; and then take *ἀπέτισαν* as spoken of a fut. event.

163–175. Cf. 6, 447 ff. —— *ὅτ' ἄν ποτ' ὀλώλῃ* (*ὄλλυμι*): *ἄν* with subjunc. in relat. sent. H. 757 ff.; K. § 260, 3, (c); G. § 62, *when sacred Troy shall at length* (*ποτέ*) *perish.* —— *ἐϋμμελίω*: H. 136 D. b, 3; K. § 211, 2. —— *Ζεὺς ... ἐπισσείῃσιν* (*ἐπισείω*. H. 361 D, K. § 220, 4): same const. continued, sc. *ὅτ' ἄν*, *and when Zeus ... shall himself shake*, etc. *πᾶσιν* qualifies *σφί*: *ἀπάτης*, also *σέθεν*, gen. of cause. —— *αἴ κε θάνῃς ... ἀναπλήσῃς* (*ἀναπίμπλημι*); force of *ἄν* (Ep. *κέ* or *κέν*) w. aor. subjunc.? H. 760; K. § 255, R. 9; G. § 20, N. 1. —— *καί κεν ... ἱκοίμην*:



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force of the optat. w. ἄν? H. 722; K. § 259, 3, (a); § 260, (4); G. § 39. —— V. 173, cf. 2, 160. —— ὀστέα: obj. of πύσει (πύθω).

176–187. καί κε . . . ἐρέει: cf. note 1, 175; κέ w. f. indic. —— αἴθ' κτέ., a wish: *would that Agam. might thus*, etc. —— ἅλιον, adv. *in vain.* —— καὶ δή: notice the enlivening force of δή, "calling attention to an unquestioned fact." Düntz.: "marking the idea as immediately present to the mind." H. 851; K. § 315, 2, *and in fact has gone*, etc. —— κεινῇσιν: κεινός = κενός (distinguish fr. κεῖνος = ἐκεῖνος): *with empty*, etc. —— χάνοι (χάσκω): optat. without ἄν, denoting a wish: *then would that*, etc.; or, *then may the wide earth yawn for me!* —— μηδέ τί πω: τὶ (followed by πώ, enclit., hence written τί) indef. *in any respect, at all*: πώ perh. = πώς. Cf. 2, 419, note; 3, 302. δειδίσσεο, trans. In 2, 190, it is intrans. *nor alarm at all in any way the people*, etc. —— πάγη, πήγνυμι. —— πάροιθεν . . . ὑπένερθεν, *on the outside, . . . underneath*: εἰρύσατο: cf. ἔρυτο, v. 138, note. —— ζῶμα, properly the band at the bottom of the breast-plate, but sometimes by meton. for the *breast-plate* itself; so here. Cf. v. 136 w. this passage. —— χαλκῆες ἄνδρες, *braziers.* Cf. note on αἰπόλοι ἄνδρες, 2, 474.

189–214. αἲ γὰρ . . . εἴη: cf. note 2, 371. —— ἐπιμάσσομαι: Lex. ἐπιμαίομαι, II. —— παύσῃσι (παύω): cf. ἐπισσείῃσιν, v. 167. *which shall relieve (you) from*, etc. —— Ἦ: cf. 1, 219, N. —— φῶτα . . . υἱόν: descriptive appos.; perh. equivalent to, *the noble son of*, etc. —— τῷ μὲν κλέος, *a glory to him* (the archer): κλέος and πένθος are epexegetical of the clause ὃν . . . ἔβαλεν. —— βῆ δ' ἰέναι: cf. βῆ δὲ θέειν, 2, 183, N. —— Τρίκης: written either w. one κ, or w. two, as the metre requires. —— Ὄρσ' (i. e. Ὄρσο), imperat. 2d aor. mid. H. 408 D, 40; 442 D, 11; K. § 227, B. (ὀρνύω, ὄρνυμι). —— ἴδῃ (v. 195), 3d pers. ἴδω, -ῃς, -ῃ, *that he may see*: but in v. 205, 2d pers. ἴδωμαι, ἴδῃ, ἴδηται (cf. 1, 203; 3, 163), *that you may see.* —— βάν (= ἔβησαν): H. 408 D, 1; 400 D, d; K. § 224, 4, *they* (i. e. Machāon and the herald) *started to go among the throng, through the wide army*, etc. —— βλήμενος: H. 408 D, 20; K. § 227, A, *where the blonde-haired Menelaus stood wounded.* —— ἀγηγέραθ' (= -ατο = -ντο, pluperf. 3d, plur. H. 355 D, e; K. § 220, 13), ἀγείρω. —— ὅσσοι ἄριστοι, *as many as (were) bravest, = all the bravest.* —— ὁ δέ (Menelaus) . . . ἰσόθεος φώς: cf. ἡ δὲ . . . γυνή, 1, 348, N.; *but he, god-like man*, etc. —— ἀρηρότος: cf. ἀρηρότι, v. 134. —— τοῦ (i. e. ὀϊστοῦ), gen. abs. w. ἐξελ. —— ἄγεν (= -ησαν), ἄγνυμι. H. 442, 1; 355 D, c; K. § 230. —— F. joins πάλιν w. ἄγεν, *were broken back*: Düntz. w. ἐξελκ., *while it was being drawn back.* Cr. prefers the latter. Why not connect it in idea with both? Perh. it is best rendered, *while it was being drawn out, the sharp barbs were broken back.*

215–222. οἷ (enclit.), dat. of interest, *loosed for him.* —— V. 216, cf. v. 187. —— ἔμπεσε, ἐμπίπτω. —— ἐκμυζήσας (ἐκμυζάω), *having sucked out;* probably having applied his mouth to the wound; interesting as showing the customs of the time. —— ἐπὶ ... πάσσε, *sprinkled upon* (*it*), etc. φάρμακα: obj. both of εἰδώς and of πάσσε. —— οἷ (throws back its accent on τά, receives the accent of ποτέ; hence, written οἵ): ethical dat. closely joined w. πατρί, F.: dat. of possessor, Cr.: dat. of interest, Düntz. I prefer the last explanation. Cf. H. 601; K. § 284, 3, (10). It may be loosely rendered, *to his father.* —— φίλα φρονέων, *thinking friendly things, being kindly disposed.* Cf. εὖ φρονέων, or ἐΰφρονέων, 1, 73. Who was Chiron? See Clas. Dic. —— ἀμφεπένοντο: ἀμφιπένομαι. —— Ὄφρα ... τόφρα; *while ... meanwhile.* Notice δέ, after τόφρα, connecting a subordinate and principal sentence. Lex. δέ, 4. Not rendered into English in such a connection. —— ἐπί, join w. ἤλυθον, *advanced.* —— οἱ δ' αὖτις, *but these on the other hand,* i. e. οἱ Ἀχαιοί.

223–233. οὐκ ἂν ἴδοις, poten. optat.: *then would you not see,* etc. —— ἔασε, *he left.* —— ἀπάνευθ' ἔχε, *held aside* (i. e. from the ranks): φυσιόωντας (φυσιάω. H. 370 D, a; K. § 222, I. (3)), "*champing,*" Derby: "*snorting,*" Cowper: i. e. from impatience at being held still. —— τῷ ... ἐπέτελλε, *very earnestly* (μάλα πολλά, cf. 1, 35), *charged him* (Eurymedon). —— παρισχέμεν (H. 359 D; K. § 220, 18), *to hold them* (the horses and chariot) *near.* —— μίν, direct obj. of λάβῃ: γυῖα, acc. of specif. —— πολέας (notice the accent) depends on διά, which does not suffer anastrophe. H. 102 D, b; K. § 31, IV. R. 2. κοιρανέοντα agrees w. μίν, *while passing to and fro, as commander, throughout the many* (*people*). —— ὁ πεζὸς ἐών, *he being on foot:* ἐπεπωλεῖτο (ἐπιπωλέομαι), hence the word ἐπιπώλησις, in the title of this book. —— Vv. 232, 233, cf. 2, 188–9.

234–246. μήπω τι, *do not in any way at all,* etc., cf. v. 184, μηδέ τί πω, N.; also, 2, 419, N. μεθίετε, Lex. μεθίημι, II. —— V. 235. Notice the sentiment: *for not to the false will,* etc. —— ὑπὲρ ... δηλήσαντο: cf. vv. 67, 72. —— τῶν ... αὐτῶν, *of these themselves, these alone,* limits χρόα; is understood also w. ἀλόχους and τέκνα, *their wives,* etc. —— οὕστινας ... ἴδοι: hypothet. relat. sent.; past uncertainty. H. 757; K. § 333, 4; G. § 62, cf. 232, οὓς ... ἴδοι. —— μεθιέντας ... πολέμοιο: cf. μεθίετε ... ἀλκῆς, v. 234. —— ἰόμωροι: "*wretched,*" D.: "*dead marks for archers,*" Cowper: some, on the other hand, think it a respectful epithet. It is a word of very doubtful meaning. See Lex. —— ἕστητε, Att. ἕστατε. —— τεθηπότες: Lex. τέθηπα. —— ἔκαμον: gnomic aor., *are weary.* —— πολέος: notice the accent, distinguishing it fr. πόλεος, or πόλεως. —— πεδίοιο: const.? H. 590, a; K. § 273, 4, (a). —— τὶς (receives the accent

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of σφί, hence written τίς), join w. ἀλκή, *any strength.* —— ὧς (accented = οὕτως), *thus, so.*

247–256. σχεδὸν . . . ἔνθα τε, *near, where.* Notice the use of τέ. H. 856, a; K. § 321, R. 4. —— εἰρύαται: H. 420 D, 12; K. § 230. -αται for -νται: *are drawn up.* —— ὑπέρσχῃ, ὑπερέχω. —— ὔμμιν (ὑμῖν): dat. of interest: *for your protection.* —— ἐπὶ Κρήτεσσι: notice here ἐπί w. dat. after a verb of motion. Wherein is the const. unusual? H. 618; K. § 300, 3. What is the force of the const.? *while going throughout*, etc., *he came to the Cretans (and halted).* H. 618, a; K. § 300, 3, (a). Cf. 273. —— συΐ . . . ἀλκήν. "*Of courage stubborn as the forest boar.*" D. —— οἷ: dat. of interest w. ὤτρυνε. —— μειλιχίοισιν: for the const., cf. κερτομίοισιν, 1, 439.

257–264. περί, separated fr. τίω by tmesis. Δαναῶν limits σέ: *especially do I honor thee of* (or *among*) *the*, etc. Some, however, make Δαναῶν depend on περί. —— δαίθ', δαιτί. —— ὅτε πέρ τε, *whenever*: πέρ, intens. (*just, precisely when*): τέ, Epic use. —— κέρωνται (κεράννυμι): subjunc. pres. mid.: notice the peculiar accent. H. 439 D, 1; 401, k; K. § 230; § 176, 1. Notice also the omission of ἄν in this clause. Cf. εἴπερ . . . πίνωσιν, v. 261. H. 757 and 759; K. § 337, 5, also Rem. 3; G. § 60, 3; and § 63, *when they have mingled (for themselves)*, etc. —— πλεῖον (not comparative), fr. πλεῖος = πλέος. —— ὥσπερ ἐμοί, elliptical, *as mine for me.* —— πιέειν (πίνω): infin. denoting purpose. H. 765; K. § 306, 1, (d): depends on ἕστηκε. —— ὅτε . . . ἀνώγοι: notice here the optat. in connection w. a leading tense. H. 760, d, 730; K. § 259, 3; G. § 63, 4, (b), *to drink, when the appetite prompts.* —— ὄρσευ = ὄρσεο = ὄρσου (ὄρνυμι), H. 349 D; K. § 223, 10, *haste to the battle, such as*, etc. —— πάρος w. pres. tense, cf. 1, 553.

265–282. ηὔδα (pronounced in two syllables); αὐδάω, impf. ηὔδαον -ων, -αες -ας, -αε, -α. For the augment, see H. 310; K. § 121. —— μέν = μήν, H. 852, 13; K. § 316, R. —— ὑπέστην (ὑφίστημι) καὶ κατένευσα, *I promised and confirmed with a nod.* Cf. 1, 514. —— σὺν . . . ἔχευαν (συγχέω), lit. *poured together*, i. e. *violated, broke.* —— ὑπὲρ . . . δηλήσαντο: cf. v. 67. παρῴχετο, παροίχομαι: κῆρ, acc. of specif.; notice the accent: not to be confounded w. κήρ. —— V. 273. Cf. v. 251. —— κορυσσέσθην (κορύσσω): here, the putting on of *the helmet* denotes by meton. the whole process of arming for battle; above, v. 252, the putting on of *the breast-plate* denotes the same idea: *and these two were arming themselves*, etc. —— ὡς δ' ὅτε: cf. 3, 33. —— εἶδεν, *beholds:* gnomic aor. Cf. φύγον, 3, 4, Note. So also ῥίγησεν and ἤλασε, v. 279. —— τῷ . . . ἐόντι, *and to him* (i. e. the goatherd) *being afar off.* —— μελάντερον: compar. used absolutely. H. 662;

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K. § 323, R. 7, *it appears exceedingly black:* ἰὸν (εἶμι), *advancing.* —— τοῖαι . . . πυκιναὶ . . . φάλαγγες, *such* (i. e. *so dark*) *the dense phalanxes*, etc. —— κυάνεαι . . . πεφρικυῖαι (φρίσσω): *dark, bristling with*, etc.

286–302. σφῶϊ: obj. of κελεύω, and understood w. ὀτρυνέμεν (infin.). —— αὐτώ, sc. ὑμεῖς, subj. of ἀνώγετον, *you yourselves rouse*, etc. —— V. 288 ff.: cf. 2, 371 ff. —— τούς, i. e. the two Ajaxes: αὐτοῦ, adv. *there.* —— λιγὺν . . . ἀγορητήν: cf. 1, 248. —— οὕς (ὅς, ἥ, ὅν, possess. pron.: not the relat. ὅς, ἥ, ὅ), *his*, Lat. *suos.* —— στῆσεν: what are the trans. and what the intrans. tenses of ἵστημι? H. 416, 1; K. § 173, R. 2. —— ἔμεν (= εἶναι): H. 406 D; K. § 225: infin. denoting purpose: *in the van, he placed the horsemen*, etc, *and in the rear, the footmen . . . to be*, etc. κακοὺς δέ, *but the cowards*, etc. The rhetoricians afterwards taught that the arguments in a discourse should be arranged, like the forces of Nestor for battle, with the weakest in the middle. —— σφούς, *their:* cf. οὕς, v. 294. —— ἐχέμεν (infin.), *to hold, restrain.* —— μηδὲ . . . ὁμίλῳ, *and not, in the tumult of battle, to be thrown into disorder.*

303–316. Μηδέ τις, *nor let any one*, etc.; a transition to the *oratio recta.* —— ἠνορέηφι: w. Epic suffix -φι. H. 206 D; K. § 210. —— οἶος: observe the breathing. —— μεμάτω: Lex. ΜΑΩ. —— ἀλαπαδνότεροι κτἑ., *for* (in either case) *you will be more easily overcome.* —— ὃς δέ κε κτἑ., *but whatever man, from his own chariot* (in its proper place in the ranks) *may reach the chariot of another* (an enemy), *let this one allonge with his spear.* Such is the interpretation of this vexed sentence, preferred by F., Düntz., Cr., Koeppen, Wolf, and others. —— ἐπειὴ . . . φέρτερον, sc. ἐστί, or ἔσται, *since it will be*, etc. —— καὶ οἱ πρότεροι, *those of a former day also.* Homer cannot lose sight of this characteristic of old men, in describing Nestor, cf. 1, 260 ff. —— εὖ εἰδώς, used adjectively, *well skilled in*, w. gen. πολέμων: as verb, *to know*, usu. w. acc. —— εἴθε denotes a wish w. the optat. ἕποιτο and εἴη, *would that*, etc.: ὡς θυμός, sc. ἐστί, . . . ὥς τοι, *as there is courage . . . so*, etc. —— γοῦναθ᾽ ἕποιτο, *your knees might follow, might hold out.* "The weakness of age exhibits itself especially in the knees. Cf. Horace, Epode, 13, 4, *dum virent genua.*" Cr. —— τὶς ἄλλος, subj. of ὄφελεν: σύ, sc. ὄφελες. See Lex. ὀφείλω, 2. αἴθε, εἴθε, or ὡς w. 2d aor. indic. in wishes that cannot be realized, *O that some other one of men had this* (*old age*), *and that you shared with*, etc.

318–325. μάλα μέν (= μήν) κεν κτἑ., *surely I could wish, myself also, to be* (ἔμεν) *so as when*, etc. Notice the dif. between ὥς, demonst. *so*, i. e. *so strong*, and ὡς (proclit.), relat. *as.* —— With the sentiment of v. 320, compare the words of Maharbal to Hannibal after the battle of Cannae, *non omnia nimirum eidem dii dedere.* Liv. 22, 51. —— ἔα (= Att. ἦν),

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H. 406 D; K. § 225. —— ὀπάζει, *presses on me.* —— καὶ ὧς, *even thus:* cf. note on ὧς and ὡς, v. 319. —— γέρας (distinguish fr. γῆρας), predicate; *for this* (τό) *is the prerogative of*, etc. —— αἰχμάς, acc. of kindred formation w. αἰχμάσσουσι. H. 547, a; K. § 278, 1. —— οἵπερ ... γεγάασι (γίγνομαι), *who are more capable of bearing arms than I.*

326–335. Cf. v. 272. —— εὗρ' (= εὗρε, fr. εὑρίσκω): notice the asyndeton. H. 854; K. § 325. —— Πετεῶο: Nom. Πετεώς: how declined? H. 146 D; K. § 212, 7. —— ἀμφὶ δ', sc. ἦσαν, *and round about were*, etc. —— ὁ ... Ὀδυσσεύς: cf. N. on ἡ ... γυνή, 1, 348. —— πὰρ δὲ ... ἀμφὶ ... ἕστασαν, *and near* (*him*) *round about stood*, etc. Distinguish ἕστασαν, ἵστασαν, and ἔστησαν (as 1st, and as 2d aor.). H. 416, 1; K. § 173, R. 2. —— σφίν: dat. of interest in looser relations. H. 601; K. § 284, 3, (10). *For not yet on their part*, or *so far as related to them* (i. e. Odysseus and Menestheus), *did their people hear*, etc. —— οἱ δέ, Odysseus and Menestheus. —— ὁππότε (*till the time*) *when.* —— πύργος, lit. *a tower*, or as we say in military language, *a column.* —— Τρώων is to be joined both w. ἐπελθών and w. ὁρμήσειε, *advancing towards the Trojans should rush upon* (*them*). —— ἄρξειαν, *and they* (Ἀχαιοί) *should begin.*

339–348. κεκασμένε: Lex. καίνυμαι, II. Odysseus is designated by this verse with sufficient distinctness, without mentioning his name. —— ἀφέστατε (ἀπό, ἕστατε), addressed to both heroes; yet Odysseus, as the more eminent of the two, is no doubt chiefly meant; and hence, he alone replies, v. 349 ff. —— σφῶϊν: emphasized by μέν = μήν: *you especially does it become, being*, etc. ἐόντας, same peculiarity of const. as ἐόντα, 1, 541; cf. N. —— ἑστάμεν (distinguished by the accent from the indic. 1st pers. plur. ἕσταμεν): infin. = Att. ἑστάναι. H. 359 D; K. § 220, 18, *to stand*, i. e. *to stand your ground, to stand firmly.* —— πρώτω ... ἐμεῖο: *for ye two first hear from me of a banquet also*: ἐμεῖο gen. of pers., and δαιτός gen. of thing, both depend on ἀκουάζεσθον. So it is usu. explained; but Düntz. understands ἐμεῖο as limiting δαιτός, *my banquet.* —— Ἀχαιοί: appos. w. subj. of ἐφοπ-, *we Achaeans.* —— κρέα and κύπελλα, sc. ἐστί: φίλα, pred.: ἔδμεναι (fr. ἔδω = Att. ἐσθίω), and πινέμεναι depend on φίλα. H. 767; K. § 306, 1, (d): *roasted meats are pleasant to eat, and cups of honey-sweet wine, to drink*, etc. Cf. τὰ κακὰ φίλα, 1, 107. —— χ' before an aspirated vowel for κέ: ὁρόῳτε, optat. H. 370 D; K. § 222, 1, (3): *you would gladly see* (*it*), *even if*, etc. —— ὑμείων, Att. ὑμῶν.

350–357. ἕρκος (see Lex.): partitive appos. w. σέ: lit. *what manner of saying has escaped thee, the fence of thy teeth!* H. 500, b; K. § 266, R. 4. —— μεθιέμεν (Att. μεθιέναι), sc. ἐμέ, or ἡμᾶς, *that I withdraw from battle*, or *shrink from battle.* —— Ἀχαιοί, appos. with the subj. of ἐγείρομεν:

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*whenever we Achaeans*, etc. —— καὶ . . . μεμήλῃ (Lex. μέλω, III. 2): a biting sarcasm: *and if these things concern thee.* —— πατέρα, obj. of ὄψεαι. —— γνῶ (Att. ἔγνω), w. gen., a rare const.: lit. *when he knew* (*him*) *being angry*: i. e., *when he knew he was angry.* —— πάλιν . . . μῦθον, *and he took back* (πάλιν λάζετο) *his word*, i. e. the word above spoken, which had given offence to Odysseus. This clause, in connection with προσέφη, would more naturally have been in the participial form: *addressed him . . . retracting his word.*

360–379. θυμὸς . . . οἶδε, *your mind knows pleasing counsels*: ἤπιος, *pleasing, good, cunning*: opp. to νήπιος. —— ἅτ' ἐγώ περ, sc. φρονέω, *which I think*: notice the intens. force of πέρ w. ἐγώ. —— θεῖεν: optat. without ἄν, expressing a wish: *may the gods make*, etc. —— V. 364: cf. v. 392. —— Καπανήϊος, adj. w. υἱός, lit. *Capaneian son* = *son of Capaneus.* —— γεφύρας: Lex. γέφυρα, II. —— μάχεσθαι depends, like πτωσκαζέμεν, on φίλον: *not to Tydeus at least was it agreeable thus to shrink away; but* (it was agreeable) *to fight*, etc. —— φάσαν, subj. antecedent of οἵ, *as those affirmed, who*, etc. —— περί w. gen., *superior to.* —— γενέσθαι: aor. infin. denoting finished action or state, *they say he was*, etc. H. 716; K. § 257; G. § 23, 2. —— ἄτερ πολέμου, *without war*, is further explained by ξεῖνος (= Att. ξένος), appos. w. subj. of εἰσῆλθε, *as a guest.* Though his errand was warlike, yet he came as a friend. —— ἀγείρων, pres. particip., *while engaged in collecting*, etc. —— οἵ, *who*, etc. i. e. Polynices and his brother-in-law Tydeus. —— ἐστρατόωντο (as if fr. a pres. στρατάω, not in actual use. H. 370 D, a; K. § 222, 1, (3).) . . . πρὸς τείχεα: does not, I think, mean as the Lex. says (sub στρατάω), *they were encamped*, etc.; since they were now at Mycenae and since the verb is followed here by πρός w. the acc., not πρός w. the dat. It means, I think, *were preparing an expedition against*, etc. —— λίσσοντο, *besought* (those at Mycenae): δόμεν = Att. δοῦναι. So also δόμεναι, next verse. "The war of the seven Argive princes against Thebes," here alluded to, was the most celebrated event in Grecian legend before the Trojan war; and furnished many themes for the tragic muse.

380–384. οἱ δέ, *and they* (those in Mycenae) *consented*, etc. —— ἐπήνεον ὡς ἐκέλευον, *approved* (*of doing*) *as they* (their guests Polynices and Tydeus) *urged.* —— ἔτρεψε, *turned, diverted* (those at Mycenae, from their purpose to furnish allies). —— οἱ δ' . . . ᾤχοντο, *and when now they* (i. e. Tydeus and Polynices) *were gone* (from Mycenae): ἠδὲ . . . ἐγένοντο, *and were advanced on their way*: πρὸ ὁδοῦ, cf. φροῦδος. —— λεχεποίην (fr. λεχεποίης 1st declens.), adj., as well as βαθύσχοινον: join w. Ἀσωπόν, *Asopus, having thick rushes and grassy banks.* —— ἔνθ' αὖτ' introduces

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the principal member of the sentence, *then again.* —— ἀγγελίην. Some of the best critics, both ancient and modern, take ἀγγελίην here, and ἀγγελίης, 3, 206, as 1st declens. masc.; and render the clause, *the Achaeans despatched* (ἐπί separated by tmesis fr. στεῖλαν) *Tydeus as a messenger.* Some others, equally critical, deny the existence in Hm. of such a word as ἀγγελίης, 1st declens. masc.; but they are not agreed in their interpretations of this verse, or of 3, 206. Cr. and some others take ἀγγελίην as acc. of design or purpose: Düntz. makes it depend on ἐπί and writes ἔπι (by anastrophe). Either explanation seems forced. F. adopts the rendering first given above, *as a messenger.* —— Τυδῆ, st. Τυδέα: H. 189 D; K. § 213, 13.

385–398. Καδμείωνας, patronym., *descendants of Cadmus,* = Καδμεῖοι, v. 391. —— βίης Ἐτεοκληείης, lit. *of the Eteoclēan might,* i. e. *of the mighty Eteocles.* Cf. Πριάμοιο βίην, 3, 105. —— πέρ intensifies ξεῖνος, calling special attention to the position of Tydeus: ἐών, concess., *though he was.* H. 789, f; K. § 314, 4, (d); G. § 109, 7. —— ἀεθλεύειν προκαλίζετο, *challenged* (*them*) *to contend* (*with him*). This occurred no doubt after a banquet. —— πάντα, adv. acc., *in all respects.* Some, however, understand ἄεθλα (acc. of cogn. meaning w. ἐνίκα), *in all the contests.* —— κέντορες ἵππων. In driving, they probably used, instead of a whip, a pointed stick, such as is still common in the East; hence the phrase, *goaders of horses.* —— ἂψ ἄρ' ἀνερχομένῳ (*for him*) *returning back* (to the Achaeans). —— πυκινὸν λόχον, *a compact ambush,* or perh. *a concealed ambush.* Lex. πυκνός, III. —— εἷσαν, Lex. εἷσα. —— κούρους πεντ., appos. w. λόχον. —— Τυδεὺς μὲν καὶ τοῖσιν, *Tydeus in fact . . . even to these.* —— πάντας κτέ.; notice the asyndeton. H. 854; K. § 325. —— ἔπεφνε. Lex. ΦΕΝΩ. —— ἕνα . . . ἵει (ἵημι), *save one alone* (*whom*) *he sent,* etc. —— πιθήσας (πείθω), *having trusted,* agrees w. subj. of προέηκε.

399–410. τὸν υἱὸν γείνατο, *he begat this* (τόν) *son.* —— εἷο: H. 233; K. § 217: *inferior in battle to himself.* —— δέ τε: Epic use of τέ. —— ἀγορῇ . . . ἀμείνω is perh. rather to be understood as a taunt. —— V. 401. Observe how differently the character of Diomed is sketched from that of Odysseus, v. 349 ff. —— αἰδεσθείς, *ashamed at the reproof,* etc. αἰδέομαι, depon. w. aor. pass. or aor. mid. —— ψεύδε' = ψεύδεο, Att. ψεύδου, fr. ψεύδομαι. —— ἡμεῖς . . . ἡμεῖς: emphat. repetition. —— καί, intens. According to the mythical narrative, the seven-gated Thebes was taken ten years after the war of the seven Argive princes by their descendants (the Epigoni). *We even captured* (not merely made war upon it) *the seat of,* etc. —— ἀγαγόνθ' = ἀγαγόντε (dual). Sthenelus and Diomed (it appears) were among the Epigoni. —— πειθόμενοι. Notice the sudden transition

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to the plur. H. 517; K. § 241, R. 8. —— κεῖνοι *th y* (our fathers). —— σφετέρῃσιν ἀτασθαλίῃσιν, *by their foolish acts.* (Cf. ὑπεροπλίῃσι, 1, 205, N.). They did not heed the warnings of the gods. —— μὴ ... ἔνθεο: notice here μή w. the aor. imperat. (st. subj.), contrary to prose usage. H. 723, a; K. § 259, 5, R. 9; G. § 86. —— μοί: ethical dat.: *wherefore, never, before me, place our fathers in like honor* (with us).

412–421. σιωπῇ ἧσο (ἧμαι), lit. *sit in silence:* but ἧσο must not be taken too strictly, since Sthenelus was standing (v. 267). —— V. 413 ff. The heroic character of Diomed appears here more fully. —— ὀτρύνοντι, particip. denoting time and cause. H. 788, a; 789, c; K. § 312, 4, (a), (b); G. § 109, 1, and 4, *while engaged in rousing*, or *because he rouses.* —— τούτῳ (Agamem.) depends on ἅμα. —— τούτῳ ... πένθος, sc. ἔσται, or Homeric ἔσσεται. —— Ἀχαιῶν δηωθέντων: particip. denoting condition, *if the Achaeans shall have been conquered.* —— μεδώμεθα, exhortation, *let us*, etc. —— ὑπό (separated by tmesis fr. εἷλεν), has in compos. very generally a diminutive force. H. 657. *fear would have seized somewhat on one who was very stout-hearted.* A few, however, by a rather forced construction, understand the idea of the preceding clause w. ὑπό: *by reason of this terrible clangor, fear would have seized*, etc.

423–438. ὄρνυτ' = ὄρνυται. For this elision, see H. 70 D; K. § 206, 5, (e). ἐπασσύτερον qualifies κῦμα. —— ὕπο: anastrophe. H. 102 D, b; K. § 31, IV. lit. *a surge of the sea in quick successi:n* (after another) *is raised by the west wind having moved* (*it*). —— κορύσσεται has the same subj. as ὄρνυται: *at first, it rises up, on the deep.* πόντῳ and χέρσῳ, dat. of place. H. 612; K. § 283, 1. —— μεγάλα, adv. *greatly, loudly.* —— ἀμφὶ ... κορυφοῦται, *and being bent around a lofty point, it rises to a crest:* ἀποπτύει, *spits forth*,—a very expressive metaphor. —— οἷσιν ἕκαστος, *each one ... his own* (*men*). —— οἱ δ' ἄλλοι, *but they, the others*, i. e. the men, in distinction fr. the leaders. —— σιγῇ repeats the idea of ἀκήν (v. 429): δειδιότες agrees w. οἱ δ' ἄλλοι, *in silence fearing*, etc. —— τὰ εἱμένοι (ἕννυμι) ἐστιχόωντο (στιχάω) *in which being clad, they moved on in ranks.* —— ὥστε, *as:* Epic use of τέ. —— μυρίαι differs how fr. μύριαι: see Lex. —— ἀμελγόμεναι γάλα λευκόν: an idiom not easily rendered into Eng.: γάλα is cogn. acc. H. 547; 555, a; K. § 278, 2, *giving white milk.* —— μεμακυῖαι, μηκάομαι. —— ὣς Τρώων ἀλαλητός, *so the shouting of the Trojans*, etc. The idea of Τρῶες (v. 433) is here repeated in the form Τρώων: an anacoluthon. H. 886; K. § 347, 5. —— ὀρώρει, ὄρνυμι. —— πάντων limits θρόος, *for the speech of all*, etc.

439–456. ὦρσε, ὄρνυμι: what tenses of this verb are intrans. and what tenses trans.? See Lex. —— τοὺς μέν, *these* (i. e. the persons last men-

tioned, the Trojans), ... τοὺς δέ, *those* (i. e. the Achaeans). —— Δεῖμος ... Ἔρις, sc. ὦρσαν αὐτούς, *roused them*, i. e. roused both parties: ἄμοτον μεμαυῖα (agrees w. Ἔρις), *insatiably longing*. —— οὐρανῷ ἐστήριξε (gnomic aor. fr. στηρίζω) κάρα, *rests her head on the sky*. With this description of Eris, compare Virgil's description of Fama, Aen. 4, 176 ff. —— σφίν, dat. of interest: μέσσῳ depends on ἐν in compos. w. βάλε (ἔμβαλε): *she then also cast into the midst for them*, etc. —— Οἱ, *they*, i. e. Trojans and Greeks. —— συνέβαλον, *cast together*, *dashed together*. —— σύν, sc. ἔβαλον, *they dashed together spears and* "*the furious might of mail-clad warriors.*" —— ἔπληντο, πελάζω. —— ὀλλύντων goes properly in idea w. εὐχωλή, and ὀλλυμένων w. οἰμωγή; but it is better, in translating it, to follow nearly the Greek order, *then arose at once both the groaning and the exultant shouting of men, both slaying and slain*. —— κατ' ὄρεσφι (Epic case-ending. H. 206 D; K. § 210), *down from the mountains*. —— συμβάλλετον, dual, w. plur. subj. ποταμοί. H. 517; K. § 241, R. 9. —— τῶν (in v. 455), *of these*, i. e. the two wintry torrents; limits δοῦπον: ἔκλυε (used as gnomic aor.), *hears*. —— τῶν (v. 456), *of these*, i. e. the two armies; limits ἰαχή τε πόνος τε. A more animated passage than this is seldom found.

457–469. Ἀντίλοχος: *Antilochus*, was son of Nestor, and friend of Achilles. —— ἄνδρα κορυστήν: cf. note on αἰπόλοι ἄνδρες, 2, 474. —— φάλον: partitive appos. w. τόν. H. 500, b; K. § 266, R. 4, (cf. v. 350, N.), *he first smote him* (*on*) *the forepiece of*, etc. On the use of πρῶτος, cf. H. 488, R. c; K. § 264, 3. —— πῆξε (πήγνυμι), subj. αἰχμή: *stuck fast*. Cf. πάγη, v. 185. —— ὄσσε, part. appos. Cf. φάλον, v. 459, lit. *covered him, his eyes:* freely rendered, *darkness covered his eyes*. —— ἤριπε, ἐρείπω, intrans. in 2d aor. ὡς ὅτε πύργος, *as when a tower* (*falls*), or simply, *like a tower*. —— ποδῶν, gen. of part, *by the feet*. Cf. κόμης, 1, 197. —— ἕλκε, *began to draw*. H. 702; K. § 256, 4, (a), (α); G. § 11, N. 2. —— μίνυνθα (adv.) δέ οἱ (dat. of interest in looser relations) ... ὁρμή, *but the effort on his part was of short duration*. —— νεκρὸν ... ἰδών, *having seen* (*him*) *dragging the dead body*. —— πλευρά, obj. of οὔτησε. —— τὰ ... ἐξεφαάνθη (ἐκφαίνω: αα for α. H. 370 D, a; K. § 222, A, (3),) lit. *which to him stooping appeared by the side of his shield;* more freely rendered, *which as he stooped down appeared beyond his shield*. —— λῦσε: same subj. as οὔτησε, takes γυῖα as obj., *relaxed his limbs*.

470–487. τόν and αὐτῷ, Elephenor. —— ἐπ' αὐτῷ ... ἐτύχθη (τεύχω), *and over him arose* (lit. *was made*) *a sharp engagement*, etc. —— λύκοι ὣς (H. 104, a; K. § 32, (c),), *like wolves*. —— ἀνὴρ κτέ., *and man grappled man*. —— ὅν, obj. of γείνατο (γείνομαι, not to be confounded w. γίγνομαι),

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*whom once his mother . . . bore.* —— κατιοῦσα, κατά, ἰοῦσα fr. εἶμι. —— ἐπεὶ . . . ἕσπετο . . . ἰδέσθαι, *when she followed . . . to see the flocks.* —— ἀπέδωκε: notice the meaning of this compound, as distinguished fr. the simple verb. See Lex. —— δαμέντι (δαμάω) agrees w. οἷ (v. 478); *but life was short to him subdued with the spear by*, etc.: or δουρί may grammatically depend on ὑπό, *under the spear of*, etc. So F. understands it. —— πρῶτον κτέ, *for he* (Ajax) *smote him* (Simoïsius), *advancing foremost*, or more freely, *as he advanced in the front rank.* στῆθος, (part. appos. cf. φάλον, v. 459, note,) *on the chest.* παρά, *by* or *near.* —— ἀντικρύ, Lex. 2. —— πεφύκῃ, φύω, pf. subjunc. *has grown.* —— οἷ (enclit., has thrown its accent on τέ); dat. of interest in looser relations; depends on πεφύασιν (H. 386 D; K. § 193); rendered freely, *branches have grown at its top.* —— τήν, *this* (αἴγειρον), obj. of ἐξέταμε (gnomic aor., *cuts out*, *fells*). —— ἁρματοπηγὸς ἀνήρ: *the chariot-maker.* Cf. ἄνδρα κορυστήν, v. 457. αἰπόλοι ἄνδρες, 2, 474, note. —— ὄφρα . . . κάμψῃ: subjunct. after gnomic aor., *that he may bend a felly*, etc. —— ἀζομένη, *drying*, *seasoning.*

489–500. τοῦ, *at him* (Ajax), depends on ἀκόντισεν, *cast.* —— ἅμαρθ' = ἅμαρτε, fr. ἁμαρτάνω: *he missed him, but he hit*, or *had hit*, etc. With the plupf. βεβλήκει here, cf. βεβήκει 1, 221, note. The finished action of the plupf. naturally denotes the suddenness of an action. βουβῶνα: *in the groin*, part. appos. w. Λεῦκον. —— ἐρύοντα agrees w. Λεῦκον; denotes time; *while he was dragging away in another direction the dead body* (of Simoïsius). —— ἤριπε: cf. v. 462. αὐτῷ, *it*, i. e. the corpse. —— τοῦ (Λεύκου), gen. of cause: ἀποκταμένοιο, 1st aor. mid. as pass. See Lex. κτείνω: lit. *on account of this one having been slain*, i. e. *on account of his death.* —— κεκορυθμένος, κορύσσω. —— ἕ, here reflex., though not usu. so in Hm. Why orthotone? H. 232 ("after prepositions"); K. § 35, 3, (a), *having glanced around himself.* —— ὑπό, join w. κεκάδοντο (χάζομαι): ἀνδρός, gen. w. a verb of separation. H. 580; K. § 271, 2. The reason is expressed by the particip. ἀκοντίσσαντος. —— οἷ, *to him*, i. e. to Priam: dat. of interest. —— παρ' . . . ὠκειάων. Two interpretations are proposed: *from the care of swift steeds* (notice the gender of ὠκειάων). This rendering is explained by the supposition, that Priam had, at Abydus, stables, which Democoon had charge of. St. and D. understand the phrase, *by swift steeds:* "on a chariot drawn by speedy mares." D. The first rendering is usu. adopted.

501–511. ἑτάροιο = ἑταίροιο; not to be confounded w. ἑτέροιο: gen. of cause, *enraged on account of his companion.* —— κόρσην: part. appos. w. τόν: *this one*, or *him* (Democoon) *on the temple.* —— ἡ δ' . . . αἰχμή: cf. note on ἡ δ' . . . γυνή, 1, 348, *and this, the brazen point of the spear*

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*passed*, etc. —— δούπησεν κτέ., lit. *he made a loud noise in having fallen;* more freely, *he fell with a loud crash.* —— χώρησαν δ' ὑπό: see Lex. ὑποχώρησαν. —— Περγάμου ἐκ (notice the accent. H. 104, a, "when placed after the words which they belong to." K. § 32, (b),), *having looked down from Pergamus* (the citadel of Troy). —— κέκλετ', κέλομαι. —— —— Ὄρνυσθ' (ὄρνυμι), imper. pres. mid. —— χάρμης: gen. of separation w. εἴκετε, *nor give place from battle; more freely, nor yield in battle to the Argives.* —— σφί, dat. of interest: λίθος and σίδηρος, pred.: χρώς, subj., *since their flesh* (lit. *the flesh to them*) *is not stone*, etc. —— ἀνασχέσθαι (ἀνέχομαι), infin. denoting purpose or result. H. 765; K. § 306, 1, (d); G. § 97. βαλλομένοισιν agrees w. σφί, *so as to endure, when hit, the flesh-cutting brazen weapon.*

512–526. οὐ μὰν οὐδ' introduces here an additional consideration: the negative repeated for emphasis: *nor indeed does Achilles . . . fight.* —— χόλον . . . πέσσει: Lex. πέσσω, III. 2, cf. 1, 81. —— πτόλιος: πτόλις = πόλις. —— ὦρσε, ὄρνυμι. —— μεθιέντας (μεθίημι) refers to Ἀχαιούς. Cf. v. 240 and 445. —— ἐπέδησεν, πεδάω. —— ὀκριόεντι qualifies χερμαδίῳ, *with a rough stone* (such as could be used for a missile): βλῆτο . . . κνήμην: in the act., βάλλω often takes an acc. of the direct obj. and an acc. in part. appos.; cf. Λεῦκον . . . βουβῶνα, v. 491, 492, μὶν . . . στῆθος, v. 480: in the pass., it retains the latter case. H. 553, a; K. § 281, 2, *he was hit on the right leg, near the ankle.* —— Αἰνόθεν, *from Aenus*, a town in Thrace, as is implied in the verse above. —— ἄχρις, Lex. ἄχρι, III. 2. —— ἀπηλοίησεν, ἀπαλοιάω = ἀπαλοάω. —— ὁ δ' . . . κάππεσεν (κατέπεσεν, καταπίπτω), *and he* (i. e. Diores) *fell backward*, etc. —— οὖτα (οὐτάω), 2d aor. act. 3d sing. The impf. 3d sing. would be οὔτα, contracted fr. οὔταε. —— ἐκ . . . χύντο, ἐκχέω.

527–535. Τὸν, *this one, him*, (i. e. Pirous,) obj. of βάλε: ἐπεσσύμενον (ἐπισεύω), notice the recessive accent (H. 367 D, b): agrees w. Τὸν, *as he rushed on.* F. and Düntz. read ἀπεσσύμενον, *as he rushed away.* —— —— στέρνον . . . μαζοῖο, *on the chest above the breast.* —— πάγη, πήγνυμι —— ἐκ . . . ἐσπάσατο, *drew out from;* ἐρύσσατο, *drew*, i. e. *unsheathed.* —— μέσην: pred. adj. w. γαστέρα, *with this he smote his body in the midst.* —— ἐκ αἴνυτο: see Lex. ἐξαίνυμαι. —— περίστησαν (περί, ἔστησαν), *stood around.* —— ἑταῖροι, the companions of the one just slain, i. e. of Pirous. —— ἀκρόκομοι, "*with tufted crowns.*" D. —— οἵ, relates to ἑταῖροι; is subj. of ὦσαν (ὠθέω): ἕ, obj. of ὦσαν, *who thrust him* (i. e. Thoas) *from themselves.* —— χασσάμενος, χάζομαι.

536–544. ὣς τώγ' . . . ὁ μὲν . . . ὁ δὲ . . . ἡγεμόνες: *thus these two leaders, the one of the Thracians* (i. e. Pirous), *the other of the brazen mailed*

*Epeans* (i. e. Diores) *were stretched* (τετάσθην, Lex. τείνω, plupf. 3d dual). —— περί: adv. cf. 3, 384. —— Ἔνθα . . . ὀνόσαιτο: *Then no longer* (whatever fault he might have found before) *could a man find fault with the engagement* (so general and so well contested was it). —— ὅστις . . . μέσσον describes more particularly ἀνήρ: *one who . . . should move about in the midst* (as an observer, without taking part in the battle): ἄβλητος, *not hit by a missile* (from a distance): ἀνούτατος (α priv. οὐτάω) *not pierced*, *not wounded* (with a spear near at hand). —— ἄγοι δέ ἑ: a transition from the foregoing relat. sent. to an independent const., *and . . . should lead him.* Only under such protection could he thus pass through the battle. —— τέταντο, τείνω.

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# BOOK FIFTH.

1–13. This book describes the exploits of Diomed; and hence, is properly entitled Διομήδους ἀριστεία. It is a natural continuation of the description begun in the preceding book. —— αὖ: not denoting repetition here; but transition to a new topic, as often. —— δαῖέ οἱ: note the asyndeton: *she* (Athena) *kindled for him*: ἀκάματον, *untiring*, *unceasing*. —— λαμπρόν, adv. *brightly*. —— παμφαίνῃσι, *shines:* subjunc., 3d, sing. H. 361 D; K. § 220, 4. —— Ὠκεανοῖο: gen. of place. H. 590; K. § 273, 4, (a), *bathed in the ocean*. The notion of part, and also of separation belong to this gen. For the Homeric idea of Oceanus, see Classical Dic. —— τοῖον, *such* (i e. like the autumnal star, when bathed in the ocean) *did she kindle for him*, etc. —— κρατός, gen., not to be confounded w. κράτος. —— ἧστην, εἰμί. —— μάχης . . . πάσης, *every* (kind of) *battle*. —— ἀποκρινθέντε, ἀποκρίνω, *having been separated from* (their own ranks): οἵ limits ἐναντίω, *opposite to him*, *to meet him*. —— τὼ μέν, sc. ὠρνύσθην (ὄρνυμι). —— ἀφ' ἵπποιιν: lit. *from their horses*, i. e. *on their chariot:* ἀπὸ χθονός, *on the ground*. Cf. the Att. expression ἀφ' ἵππου μάχεσθαι, *to fight on horseback*. Yet the exact force of ἀπό must not be lost sight of in these expressions. —— ὁ δὲ . . . πεζός: cf. 4, 419, where he is represented as leaping from his chariot to the ground.

14–24. οἱ, subj. of ἦσαν: standing before ὅτε, it is more emphat., *and when they*, etc. —— Τυδεΐδεω (cf. Πηληϊάδεω, 1, 1, N.) limits ὦμον. —— ὁ δὲ . . . Τυδεΐδης: cf. ἡ δὲ . . . γυνή, 1, 348, N. —— τοῦ limits χειρός, *from his* (Atrides') *hand*. —— ἔβαλε . . . μεταμάζιον, *hit* (*him*) *on the chest between the breasts*. —— ὦσε (ὠθέω) ἀφ' ἵππων, *thrust* (*him*) *from his chariot*. Cf. ἀφ' ἵπποιιν, v. 13. —— περιβῆναι, *to go around*, *to protect*. —— κταμένοιο (κτείνω), aor. 2d, part., mid., with pass. meaning, *slain*. Cf. 3, 375. —— οὐδὲ . . . οὐδέ. We may in a similar way repeat the negation in Eng.: *for not even*, *not even would he himself have escaped*, etc. Instead of the conditional sent., corresponding to κὲν . . . ὑπέφυγε, we have ἀλλ' . . . ἔρυτο (= εἰ μὴ Ἥφ. ἔρυτο), *but Hephaestus protected* (*him*). —— ὡς . . . εἴη: *that the aged man* (meaning his father Dares, priest of Hephaestus, v. 10) *might not be before him* (οἱ, meaning Hephaestus, ethical dat.) *altogether sad* (from the loss of both his sons). ἀκαχήμενος (notice the accent. H. 367 D, b; K. § 223, R. 4): Lex. ΑΧΩ. H. 442 D, 16; K. § 230, ἀκαχίζω.

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25–30. ἐξελάσας, ἐξελαύνω. —— Τρῶες, subj. of ἴδον: placed before ἐπεί, it is made more prominent in the thought. Cf. οἱ, v. 14. —— τὸν μὲν . . . τὸν δέ: partit. appos. w. υἷε. —— ἀλευάμενον (ἀλέομαι or ἀλεύομαι, aor. ἠλεάμην and ἠλευάμην), *having fled:* κτάμενον, cf. κταμένοιο, v. 21, N. —— παρ' ὄχεσφιν (dat. here: ὄχος, φι. H. 206 D; K. § 210, III.), *by the side of his chariot.* —— πᾶσιν ὀρίνθη (ὀρίνω) θυμός. This phrase denotes various ideas, according to the connection: here, *the courage of all failed*, or *the hearts of all quailed.* In 4, 208, it denotes *pity* or *sympathy.* —— ἑλοῦσα, sc. Ἄρηα, *having taken by the hand*, *addressed*, etc.

32–42. οὐκ ἂν . . . ἐάσαιμεν . . . νῶϊ δὲ χαζώμεσθα: at first, a modest and cautious question (H. 722, b; K. § 260, 4, (b); G. § 52, 2, N.); then, a direct exhortation: *shall we not leave . . . but let us two withdraw.* It must be borne in mind that Ares was on the side of the Trojans; Athena, on that of the Greeks. The goddess of wisdom, naturally enough, proved superior to the god of war. —— καθεῖσεν (κατά, εἷσα) ἐπί with. dat. Force of this const.? H. 618, a; K. § 300, 3. —— ἔκλιναν: κλίνω, trans. —— πρώτῳ στρεφθέντι, *to him* (Odius) *having first turned:* "dat. of interest in looser relations." —— μεταφρένῳ depends on ἐν in compos. w. πῆξεν: *he* (Agam.) *planted a spear in the back.* —— ἔλασσεν, sc. δόρυ as obj. —— V. 42; cf. 4, 504.

43–57. ἐνήρατο, ἐναίρω. —— Μῄονος . . . Βώρου, *son of the Maeonian Borus.* Where was Maeonia? Lex. Μαιονία. —— Τάρνης. Whether *Tarne* was an ancient name of Sardis, or a shorter form of Atarne, is not certain. —— νύξ' (= ἔνυξε), νύσσω. —— ἵππων ἐπιβησόμενον, *while on the point of ascending his chariot.* See Lex. ἵππος. For the const. of ἵππων, cf. note on κακῶν, 2, 234. —— θήρης, θήρα. —— τάτε (fr. ὁ and τέ), *which*, obj. of τρέφει, relates to ἄγρια, *wild* (*beasts*). —— οὔρεσιν (ὄρος): const.? H. 612; K. § 283, 1. —— χραῖσμ' (= ἔχραισμε), Lex. χραισμέω (not used in pres.). Cf. 1, 28. —— ἑκηβολίαι: force of abstract nouns in plur.? H. 518, c; K. § 243, 3, (3). —— ἐκέκαστο: καίνυμαι. —— μίν, obj. of οὔτασε. —— μετάφρενον: partit. appos. w. μίν. —— ἔλασσεν (ἐλαύνω), sc. δόρυ as obj.

60–83. ὅς seems to relate to Φέρεκλον. Cf. v. 44 for a similar construction. —— ἐφίλατο, φιλέω. —— ἐκ . . . ᾔδη (notice the ι subscript, thus distinguishing it from ἤδη, *already*), ἔξοιδα. —— γλουτὸν . . . δεξιόν, "*through his right flank.*" D. —— Θεανώ, wife of Antenor. —— ἶσα, adv.: *equally with her children.* —— ἀντικρὺ δ' ἀν' (= ἀνά), *and right on through*, etc. —— Ὑψήνορα δῖον: no verb is expressed to govern this acc., but the thought is resumed with τόν (i. e. Ὑψήνορα), *this one*, *him*, obj. of ἔλασ' (ἐλαύνω, II.): ὦμον, *on the shoulder.* Const.? cf. φάλον, 4, 459,

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note. —— ἀπὸ . . . ἔξεσε : ἀποξέω. —— τόν, obj. of κατ' . . . ἔλλαβε (καταλαμβάνω) : ὅσσε, partit. appos. w. τόν.

85–94. Τυδείδην, introduced as obj. of γνοίης, st. subj. of μετείη. Object of prolepsis ? H. 726. Eng. idiom, *you would not know in which* (*army*) *Tydides was.* —— ἠὲ . . . ἦ : the usu. expression in later Greek was πότερον . . . ἦ, *whether . . . or.* —— ἄμ = ἀνά, *over.* —— ὅστ', *which.* Epic use of τέ. —— ἐκέδασσε (κεδάζω = σκεδάζω, σκεδάννυμι), gnomic aor. —— οὔτ' ἄρ τε . . . οὔτε ; notice the repetition of τέ in the first member : τέ after ἄρ is the comm. Epic use. —— γέφυραι is usu. understood here in the earliest sense. See Lex. : and γέφυραι ἐεργμέναι (ἔργω), *strongly-built dams : ἕρκεα* may be rendered *walls.* —— ἐλθόντα agrees w. τόν, *when it* (the full winter torrent) *comes.* —— πολέες περ ἐόντες, *though very many.* The concessive force (*though*) lies in the particip. ; πέρ is intens.

95–105. Λυκάονος . . . υἱός, i. e. Pandarus. Cf. 4, 88, 89. —— πρὸ ἕθεν (= οὗ), *before himself* (Tydides). —— ἐπαΐσσοντα agrees w. the obj. of βάλε, sc. μίν, *and smote* (*him*) *as he was rushing on.* —— γύαλον, partitive appos. w. the obj. of βάλε : cf. note on φάλον, 4, 459, *on the swell of his breast-plate.* —— ἔπτατο, πέτομαι. —— διέσχε (διέχω), intrans., *it held* (*itself*) *through*, *it passed through* (his shoulder, ὤμου). —— τῷ, masc., depends on the comp. verb ἐπὶ . . . ἄυσε, *shouted over him.* So Düntz. and F. Several of the older commentators, however, take τῷ as neut., depending on ἐπί, *hereupon.* —— κέντορες ἵππων : cf. 4, 391. —— ἀνσχήσεσθαι (ἀνά, ἔχομαι), cf. ἀνασχέσθαι, 4, 511. —— ἄναξ, i. e. Apollo. —— ἀπορνύμενον, (agrees w. μέ,) *in setting out from*, etc.

106–120. τόν, *this one*, *him*, i. e. Diomed, obj. of δάμασσεν. —— ὄρσο, cf. note 4, 204. —— καταβήσεο : 1st aor. imperat. H. 349 D ; K. § 223, 10 ; cf. ὄρσεο, 3, 250. —— πάρ (= παρά), *by* (*him*, i. e. Diomed). —— βέλος . . . ὤμου, *he drew the swift missile out from the shoulder*, *entirely through* (*it*) : since it was easier and less dangerous to draw the arrow through, than to draw it back. So the phrase is usu. understood. —— ἐμὲ φῖλαι (cf. ἐφίλατο, v. 61), *befriend me.* —— δέ τε : epic use of τέ. —— ἄνδρα, obj. of ἑλεῖν, *that I may seize the man* (Pandarus). —— καὶ . . . ἐλθεῖν, *and that he may come within reach of my spear.* —— φθάμενος, φθάνω. —— οὐδέ μέ φησιν, *and affirms that I will not*, etc. Cf. οὐδέ ἕ φημι, v. 103.

121–143. εὐχόμενος. Notice the different connections in which this word is used. Here, it means *praying :* in v. 106, it is best rendered, *boasting.* —— πόδας, χεῖρας : appos. w. γυῖα. —— ἐπὶ . . . μάχεσθαι, infin. as imperat. —— ἧκα, ἵημι. —— ἐπῄεν, ἐπί and ᾖεν fr. εἰμί. —— τῷ, *wherefore:* —— πειρώμενος, sc. σοῦ, *tempting* (*thee*). —— μάχεσθαι and οὐτά-

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μεν (aor. infin. fr. οὐτάω), used as imperat. —— μεμαὼς . . . ἕλεν μένος: a sudden change of const. (anacoluthon. H. 886; K. § 347, 5): lit. *before* (*this*), *desiring earnestly in heart to fight with the Trojans, then, indeed, twice as much force possessed him.* Cf. Virg. Aen. 1, 234–237. *Certe . . . pollicitus, quae te, genitor, sententia vertit?* —— ὅν, obj. of χραύσῃ (χραύω = χράω). —— αὐλῆς ὑπεράλμενον (ὑπέρ, ἅλλομαι), *when it* (the lion) *has leaped over* (*the wall of*) *the court-yard* (a space before the house, where the flocks were gathered at night. Cf. 4, 433). —— τοῦ, sc. λέοντος. —— ὦρσεν, προσαμύνει: subj.? sc. ποιμήν, *he does not defend* (them, i. e. the flocks). —— κατὰ . . . δύεται, *he* (the shepherd) *sinks away into the stalls.* —— τὰ δέ, *and these*, referring in general to the flocks. H. 522; K. § 332, R. 2. —— κέχυνται, χέω. —— αὐτὰρ ὁ, *but he* (the lion). —— Τρώεσσι, connect w. μίγη (= ἐμίγη, μίγνυμι), *was mingled with the Trojans.* The point of the comparison lies in the furious rage of the lion.

146–158. κληῖδα, part. appos. w. τὸν ἕτερον, *the other, he smote on the collar-bone.* —— ἔασε, *left*, i. e. without stripping them of their armor. —— τοῖς οὐκ . . . ἐκρίνατ' ὀνείρους, *to whom, in setting out* (from home), *the old man did not interpret dreams* (for had he done so, they would not have gone), *but the brave Diomed*, etc. So F., Düntz. and others. Yet the position of οὐκ has led many to the following interpretation: *as they did not return* (home), *the old man interpreted dreams, but* (they could not return), *the brave Diomed*, etc. By this last interpretation, τοῖς is taken as dat. of time. St., Cr. I prefer the first explanation. —— ὁ δέ, *but he*, i. e. Φαίνοψ (Phaenops). —— ἐπὶ . . . λιπέσθαι, *to leave over his treasures.* Const. of the infin.? H. 765; K. § 306, 1; G. § 97. —— ὅγε, Diomed. —— μάχης ἔκ. H. 104, a; K. § 32, (b). —— χηρωσταί, Lex. χηρωστής. The relations of Phaenops are here meant. —— διὰ . . . δατέοντο, Lex. διαδατέομαι.

161–170. ἐν βουσὶ θορών (θρώσκω): verb of motion w. ἐν. H. 618, a; K. § 300, 3. —— ἐξ . . . ἄξῃ (ἐξάγνυμι): gnomic aor., *breaks*, etc. —— ξύλοχον κάτα; anastrophe. H. 102; K. § 31, IV. —— βοσκομενάων (βόσκω), plur. agreeing w. both the preceding genitives; *while they are*, etc. —— βῆσε: remember that βήσω and ἔβησα (fr. βαίνω) are causative: *forced them both to leave* (lit. *to go out of*) *their chariot*, etc. —— ἐλαύνειν, *to drive*, etc. Const.? Cf. λιπέσθαι, v. 154. —— ἄν (= ἀνά) τε μάχην, *both through the battle*, etc. —— εὗρε: notice the asyndeton, for liveliness of narration. —— στῆ, aor. indic. without augment. —— ἔπος τέ μιν ἀντίον ηὔδα, *and in his presence addressed him a word.* μίν, obj. of ηὔδα; ἔπος, cogn. acc. H. 555; K. § 280, 1.

172–187. ᾧ (relates naturally to the principal object going before, i. e.

*τόξον*), *in which*, or *with which*. —— *ἔφες* (*ἐπί*, *ἕς* fr. *ἵημι*) *cast at*, etc. —— *ὅδε*, *this* (here), may be rendered as adv. w. *ὅστις*, *the man who here*, etc. H. 678; K. § 303, 2. —— *εἰ μή . . . ἔστι*: closely connected in thought w. *ἔφες*, *cast*, etc. . . . *unless he is some god*. —— *ἱρῶν*: gen. of cause. Cf. *εὐχωλῆς*, *ἑκατόμβης*, 1, 65. —— *ἔπι* = *ἔπεστι*. H. 102, a; K. § 31, R. 3. Cf. 1, 515, *and the wrath of a god towards* (any one) *is*, etc. —— *πάντα*, adv. acc. —— *ἐΐσκω*, cf. 3, 197. —— *ἀσπ- γιγν-*, *knowing* (*him*) *by*, etc. —— *οἶδ'*, *οἶδα*. —— *ὅγε*, sc. *ἐστίν*: *but if he is a man*, *whom*, etc. —— *υἱός*, appos. w. *ἀνήρ*. —— *τάδε*, adv. acc. *thus*. —— *ἀθανάτων* limits *τὶς*. —— *τούτου . . . ἔτραπεν ἄλλῃ*, *turned from him in another direction*. —— *κιχήμενον* (*κιχάνω*), *hitting the mark*, *sure*.

188–205. *ἐφῆκα*, *ἐπί*, *ἵημι*. —— *μίν*, obj. of *προϊάψειν*, *that I should send him forward to*, etc. Cf. 1, 3. —— *ἔμπης κτἑ.*, *I wholly failed to subdue him*. Some, without good reason, I think, take *ἔμπης* here, and in 1, 562, as adversative. —— *κοτήεις*, *filled with anger* (*at me*). —— *τῶν κε*, *which I might*, etc. —— *πρωτοπαγεῖς νεοτευχέες*: nearly synonymous. Cf. *ἀπριάτην*, *ἀνάποινον*, 1, 99. —— *πέπλοι*, cf. 2, 777. —— *πέπτανται*, *πετάννυμι*. The covers were for the protection of the chariots from dust. —— *δίζυγες ἵπποι*, *horses yoked in pairs*, i. e. *spans of horses*. —— *μάλα πολλά*, join w. *ἐπέτελλε*, *very earnestly*, *in his well-built mansion*, *charged me*, *as I was setting out*. —— *ἐμβεβαῶτα* (*ἐν*, *βαίνω*) agrees w. *μέ*. —— *οὐ πιθόμην*, i. e. did not mount his horses and chariot. —— *ἦ . . . ἦεν*, *truly it were far better*, sc. if I had obeyed. —— *μοί*, ethical dat., *to my sorrow*. —— *ἀνδ. εἰλομένων*: in the Eng. order, render this clause after *μή*, *lest*, *while the men were shut up* (i. e. in the city Troy, suffering a siege), *they* (the horses) *should lack*, etc. —— *ἔδμεναι* (= *ἐδεμέναι*, *ἔδειν*), *ἔδω*, Att. *ἐσθίω*. —— *λίπον*, sc. *ἵππους*. —— *τά*, i. e. *τόξα*, subj. of *ἔμελλον*, neut. plur. w. plur. verb. H. 515, b; K. § 241, R. 5, (c).

208–220. *ἀτρεκές* is taken by some as adv., *I really caused blood to flow*; by others, as adj., *real blood*. I prefer the former. —— *ἤγειρα*, sc. *αὐτώ*, the two chieftains. —— *τῷ ῥα*, illative, *wherefore*. *κακῇ αἴσῃ*. Cf. 1, 418: dat. of manner, *under an evil fate*. —— *ἤματι τῷ*: notice the unusual, and hence, emphatic position of *τῷ*, *on that day*, *when*, etc. —— *εἰ δέ κε κτἑ.*: for a similar const. cf. 2, 258 ff. —— *τάμοι*, without *ἄν*, optat. of wishing, *may some foreign man sever from me my head*. —— *ὀπηδεῖ*, subj. sc. *τόξα*. —— *πάρος . . . πρίν*: cf. *πρὶν . . . πρίν*, 2, 348. —— *νώ*, subj. of *πειρηθῆναι*: infin. after *πρίν*, H. 769; K. § 337, 9; G. § 106: *ἀνδρί* depends on the comp. verb *ἐπὶ . . . ἐλθόντε* (the prep. separated by tmesis), *until we two*, *having advanced against this man*, *with*, etc., *try* (*him*) *with arms*. *ἀντιβίην* repeats and strengthens the idea of *ἐπί*; unless,

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indeed, we take it, as Cr. and some others, to mean, ἀνὰ κράτος, *with all our might.*

221–228. ἐπιβήσεο: H. 349 D; K. § 223, 10. —— οἷοι Τρώϊοι ἵπποι, *what the horses of Tros are.* Τρώϊοι here means, not *Trojan* in general, but *of Tros*, i. e. descended from the steeds of Tros, which Zeus presented to him in compensation for the loss of his son Ganymedes. Cf. vv. 265–272. —— πεδίοιο . . . διωκέμεν ἠδὲ φέβεσθαι, *to pursue and to retreat in the plain*, etc. H. 590, a; K. § 273, 4, (a). μάλα qualifies κραιπνά. —— τώ (sc. ἵππω), subj. of σαώσετον, *these will convey us also in safety to*, etc. —— Τυδείδῃ Διομ-: dat. depending on the comp. ἐπὶ . . . ὀρέξῃ. Cf. πέμψαι ἐπ' Ἀτρείδῃ, 2, 6. H. 605; K. § 284, R. 2. —— τόνδε, *this one*, *him*, i. e. Diomed. δέδεξο (δέχομαι), pf. imper.

230–242. τεώ, τεός. —— μᾶλλον . . . οἴσετον, *they will better convey*, etc., *under a customary driver.* Aeneas had, no doubt, often driven them; though in battle he would generally fight with a driver by his side. —— μὴ . . , ματήσετον (ματάω): elliptical. (I fear, if you do not take the reins,) *lest they*, *affrighted*, *shall loiter*, *and refuse*, etc. Notice the change from fut. to pres. subjunc. (ἐθέλητον). The force of μή extends through vv. 235 and 236: *and lest . . . shall both slay us ourselves* (νῶϊ αὐτώ), etc. —— τέ' = τεά. —— τόνδε: cf. v. 228. —— ἐμμεμαῶτε: notice the interchange of dual and plur. —— Τυδείδῃ: cf. v. 225: also ἐπὶ σοί, v. 244. —— ἴδε, Att. εἶδε.

243–250. κεχαρισμένε (χαρίζομαι, III. 2), vocative. —— ἐπὶ σοὶ . . . μάχεσθαι: in Att. ἐπιμάχεσθαί σοι. Cf. v. 225, note and reference. —— ἶν' (= ἶνα, fr. ἴς, ἰνός), obj. of ἔχοντας, which refers to ἄνδρε, acc. dual. —— Πάνδαρος, sc. ἐστί. —— υἱός, pred., *boasts that he is*, etc.: υἱὸς . . . ἐκγεγάμεν (pf. infin. ἐκγίγνομαι), *boasts that he has been born a son of*, etc. H. 775; K. § 307, 4. —— χαζώμεθ' ἐφ' ἵπ., *let us withdraw and mount*, etc. —— μηδέ μοι, dat. of interest in looser relations, *and do not*, (I ask it) *as a favor to me*, *rush thus*, etc.

252–264. μήτι . . . ἀγόρευε, lit. *do not at all talk tending towards fear* (or *flight*); or simpler, *do not exhort to fear.* σὲ πεισέμεν, sc. ἐμέ, *that you will persuade me.* —— οὐ . . . γενναῖον κτέ., *it is not natural to me to fight giving way*, *nor*, etc. —— καὶ αὔτως, *even thus*, i. e. without a war-chariot. —— ἐᾷ, synizesis. —— τούτω . . . ἄμφω, obj. of ἀποίσετον (ἀπό, φέρω). —— ἕτερός γε, *one of the two indeed.* —— κῦδος . . . κτεῖναι, *the honor to slay both.* —— σὺ δὲ . . . ἐρυκακέειν (infin. as imperat., fr. ἐρύκω), *do you restrain these* (*our*) *fleet steeds here.* Notice δέ in the apod. of a cond. sent. H. 862, b; K. § 322, R. 8. —— Αἰνείαο . . . ἵππων, *rush forward mindful of the horses of Aeneas.* ἵππων may depend gram-

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matically either on ἐπαΐξαι, or on μεμνημένος. It belongs logically with both words. ἐκ δ' ἐλάσαι, *and drive* (*them*), etc.

265–270. τῆς ... γενεῆς, sc. εἰσίν, *for* (*they are*) *of that breed*, (a pair) *of which wide-seeing Zeus gave*, etc. ἧς may depend, as partitive gen., on δῶχ' (= ἔδωκε). Some, however, understand it as the direct obj., attracted to gen. by anteced. *which ... Zeus gave*, etc. —— υἷος, Epic gen. of υἱός. Notice the dif. in accent. —— οὕνεκα, *because*, introduces the reason why Zeus gave of this particular breed to Tros. —— ὑπ' ἠῶ κτέ., *under the morning-light and sun.* —— τῆς γενεῆς ἔκλεψεν (κλέπτω), *stole from this breed.* —— οἷ, dat. w. ἐγένοντο. —— γενέθλη, appos. w. ἕξ, *from these were produced for him six, as a stock*, etc.

275–289. τὼ δέ, *but these two*, i. e. Aeneas and Pandarus. —— τόν, i. e. Diomed. —— ὀϊστός, *arrow*, appos. w. βέλος, *missile*, subj. of δαμάσσατο. —— τύχωμι. H. 361 D; K. § 220, 1. —— διαπρό; usu. adv.; here takes the gen. (τῆς), *right on through this* (the shield), etc. —— τῷ δ' ἐπί: cf. v. 101 ff. —— ἤμβροτες, ἁμαρτάνω. —— πρίν γε ... πρίν γ' ἤ: notice the emphatic form of the statement. For the const., cf. H. 769; K. § 337; G. § 106, N. 3. —— ἕτερον, *one* (*of you*), subj. of ἆσαι (ἄω, *to satiate*, w. acc. and gen.).

291–304. ῥῖνα: obj. of motion. H. 551; K. § 277, *on the nose.* ἐπέρησεν, *it* (βέλος) *passed.* —— τοῦ (Πανδάρου) γλῶσσαν, *his tongue*: πρυμνήν, partit. appos., *at the hindmost part*, i. e. *at the root.* —— ἀπὸ ... τάμε, ἀποτέμνω. —— ἐξεσύθη, ἐκσεύω. —— λύθη (= ἐλύθη), *departed.* —— ἀπόρουσε, *rushed forward from* (*his chariot*). —— μή πώς οἱ (dat. of interest), *lest in any way, to his sorrow*, etc. —— ἀμφὶ αὐτῷ, *around it*, i. e. *to defend it* (the dead body). —— πρόσθε, adv. As prep., it takes the gen.: οἷ, dat. of interest: *and in front, he held for its protection both his spear*, etc. —— τοῦγ' ἀντίος, lit. *in front of it*, i. e. *to seize upon it* (the corpse). —— σμερδαλέα, adv. —— ὁ δὲ ... Τυδείδης: cf. ἡ δὲ ... γυνή, 1, 348, note. —— χερμάδιον ... μέγα ἔργον, "*a rocky fragment ... a mighty mass.*" D. —— φέροιεν: notice the poten. optat. without ἄν. H. 722, c; K. § 260, R. 7; G. § 50, N. 1. —— οἶος: notice the breathing, *but he, even alone*, etc.

305–317. τῷ, dat. of instrument, *with this.* —— ἔνθα τε ... δέ τε: Epic use of τέ. —— πρὸς (adv.) δέ, *and in addition.* —— ὦσε (ὠθέω) ἀπό = ἀπῶσε. —— ἐριπών, ἐρείπω. —— γαίης depends on ἐρείσατο (ἐρείδω): *leaned with*, etc., *on the ground.* H. 574; K. § 273, 3, b, (β). —— ἀμφὶ ... ἐκάλυψεν = ἀμφεκάλυψεν, *enveloped.* —— καί νύ κεν ἀπόλοιτο ... εἰ μὴ νόησε: for this unusual const., see H. 750 (end); K. § 339, 3, (a), (γ); G. § 49, N. 6. —— ἑὸν ... υἱόν, *her dear son.* —— ἐχεύατο, χέω, *she*

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*threw her white arms.* —— πρόσθε δέ: cf. v. 299, note. —— οἷ . . . ἐκάλυψεν, *she wrapped a fold of . . . around him, to be* (ἔμεν = εἶναι), etc. —— θυμόν, obj. of the comp. verb ἐκ . . . ἕλοιτο (ἐξαιρέω).

319–333. οὐδ' . . . ἐλήθετο (λανθάνω) . . . ἅς, *did not forget those injunctions, which*, etc. Notice the unusual position of τάων = τῶν; just before the relat. Cf. 332. —— V. 323, *rushing forward, he drove the . . of Aeneas from*, etc. Cr. takes Αἰνείαο as depending on ἐπαΐξας, and in v. 263, on ἐπαΐξαι, but his view is not comm. taken. —— δῶκε, sc. ἵππους. —— περί, *superior to, above all his companions:* ὁμηλικίης; the abstract may be rendered as concrete. Cf. 3, 175. —— ὅτι . . . ᾔδη, lit. *because he* (Deïpylus) *knew in mind things suited to him* (Sthenelus); i. e. *because he was like-minded with himself.* —— ἐλαυνέμεν, infin. of purpose: depends on δῶκε, *gave* (*them*) . . . *to drive to*, etc. —— ὅγ' ἥρως, i. e. Sthenelus. —— ὧν, *his own*, fr. ὅς, possess. pron., often used in Hm. where in Att. the article is used. —— μέθεπε (μεθέπω), with two accus.; the only instance of this const., *he drove his strong-hoofed horses after* (i. e. *to overtake*) *Tydīdes.* —— ὁ δέ, *Tydides.* —— θεός, pred., *that she was an unwarlike goddess.* —— θεάων τάων, cf. τάων, v. 320, note, *nor of those goddesses, which*, etc. —— κάτα, notice the anastrophe.

334–347. ἐκίχανε . . . ὀπάζων (intrans.), *pressing on, he overtook* (her). —— ἐπορεξάμενος (ἐπορέγω) and μετάλμενος (μεθάλλομαι) add much to the liveliness of the description, *reaching forward, leaping in the pursuit, he wounded*, etc. ἄκρην . . . χεῖρα . . . ἀβληχρήν (emphat. position), *the extreme part of her delicate hand.* —— χροός (gen.) depends on ἀντί in compos. w. ἐτόρησεν (τορέω). —— πρυμνόν (subst.) κτἑ. added to describe more exactly ἄκρην (above); connect w. ἀντετόρησεν, bored *into the flesh, through*, etc., *above the hind part* (i. e. *the top*) *of the palm.* —— κάββαλεν = κατέβαλεν. —— μετὰ χερσίν, *in his arms:* denotes situation, not means or instrument: ἐρύσσατο, Lex. ἐρύω. H. ἐρύομαι. —— τῇ (i. e. Cypris = Aphrodite), depends on ἐπὶ . . . ἄϋσε as comp. verb.

349–358. ἢ οὐχ, synizesis. Notice here the accent of ἤ. See Lex. ἤ, II. Düntz. and F. write here ἦ, which accords with the comm. usage, *Is it not enough that you*, etc. —— πωλήσεαι: the fut. is here used to denote repeated action. H. 696, a; G. § 25, N. 1, *shall* (*again*) *enter*, etc. καὶ . . . πύθεαι, *even if you shall hear of* (*it*) *elsewhere*, i. e. away from the battle-field. —— μελαίνετο . . . καλόν, lit. *she* (Aphrodite) *grew black in her beautiful skin*, i. e. *her beautiful skin grew black.* —— μάχης ἐπ' ἀριστερά, *upon the left of the battle:* on the bank of the Scamander, v. 36; hence, on the left of the Achaeans. —— ἠέρι, *and in a mist lay his spear and his fleet horses.* ἐκέκλιτο (κλίνω) is appropriate in sense only to ἔγχος. An

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instance of zeugma. H. 832; K. § 346, 3. —— *ἐριποῦσα*, *ἐρείπω*, II. —— *κασιγνήτοιο . . . ᾔτεεν*, *begged of her brother: αἰτέω* often takes two acc.: also, the acc. and *παρά* w. gen.; here the acc. and gen. (without preposit.). F. suggests that *κασιγ.* may possibly limit *ἵππους*, but does not prefer this const.

359–374. *κόμισαί* (*κομίζω*) *τέ με*, *both raise me up*, etc. —— *ὅ με . . οὔτασεν*, *which a mortal man inflicted on me*: *ὅ*, acc. of kindred meaning: *μέ*, direct obj. H. 555; K. § 280, 1. —— *ἀκηχεμένη*, Lex. ΑΧΩ. —— *μάστιξεν*, sc. *ἵππους*: *ἐλάαν*, (*ἐλαύνω*, poet. *ἐλάω*), infin. of purpose. For duplication of the vowel, see H. 370 D; K. § 222, 1, (3). —— *πετέσθην*, *πέτομαι*. —— *παρὰ . . . βάλεν*, sc. *ἵπποις*. —— *Διώνης*, gen. —— V. 372; cf. 1, 361. —— *ἔρεξε* w. two acc.; cf. 2, 195; 3, 351. —— *Οὐρανιώνων*, gen. pl., limits *τίς*. —— *ῥέζουσαν* agrees w. *σέ*, *as though you were openly* (hence, *without shame*) *doing*, etc.

375–384. *φιλομμειδής*, a standing epithet, used without regard to the connection, like many other epithets in Hm. On the meaning, cf. 3, 424, note. —— *οὖτα*; notice the quantity of the ultima, and the accent; 2d aor., 3d sing. —— V. 382: cf. 1, 586. —— *πολλοὶ κτέ.*, *for many of us, who have Olympian mansions, endure* (*evils*) *from men, in bringing grievous pains on one another.* Diomed was incited by Athena (cf. v. 405), to wound Aphrodite. Hence, in general, the idea, that men are only the instruments which the gods employ in seeking revenge on one another. So the passage is comm. understood. Düntz. questions the genuineness of v. 384.

385–394. To soothe Aphrodite, her mother relates some other instances in which the gods had suffered from mortals. —— *τλῆ* = *ἔτλη*. —— *μίν*, obj. of *δῆσαν*. —— *καὶ . . . ἀπόλοιτο . . . εἰ μὴ . . . ἐξήγγειλεν*: for the const. cf. vv. 311, 312, note. —— *εἰ μὴ μητρυιή*, *had not their step-mother*, etc. *ἐδάμνα*, *δαμνάω* = *δαμάω*. This story is considered allegorical. The binding of Ares was the cessation of war. —— *παῖς Ἀμφιτρύωνος*, *son of Amphitryon*, i. e. Hercules. —— *καί μιν*, *her also;* implying, you, Aphrodite, are not the only one of the immortals who has suffered severe pain.

395–400. *ἐν τοῖσι*, *among these* (the gods who had suffered from mortals), *mighty Hades*, etc. —— *ωὑτὸς* (= *ὁ αὐτὸς*. H. 68 D, end; K. § 206, 1) *ἀνήρ*, *the same man*, i. e. *παῖς Ἀμφιτρύονος.* Amphitryon was his step-father, according to the myth. —— *ἐν νεκύεσσι* is usu. joined w. *βαλών* (cf. H. 618, a; K. § 300, 3, (a),), *having cast him* (*and left him*) *among the dead at Pylus.* Yet Düntz. with some plausibility joins it w. *ἐν Πύλῳ*, *having wounded him at Pylus among the shades;* and explains it thus: one of the entrances to the under-world was thought to be at Pylus; as Hercules was once returning to the upper-world, perhaps after he had taken

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Cerberus, Hades followed and attacked him, but was wounded by Hercules. —— ὀδύνῃσιν ἔδωκεν, *gave him*, or *abandoned him to his pains.* —— πεπαρμένος, πείρω. —— ὤμῳ ἔνι . . . ἠλήλατο (ἐλαύνω): force of the const.? Cf. note on ἐν νεκύεσσι. —— κῆδε (κήδω), subj.? ὀϊστός.

401–409. τῷ, *for him*, dat. of inter. —— ἐπὶ . . . πάσσων, *applying ;* cf. 4, 218. —— ἠκέσατο (ἀκέομαι), *healed* (*him*). —— ἐτέτυκτο (τυγχάνω), *for not at all mortal he had been hit.* —— σχέτ., ὀβριμ. sc. ἦν, *was he* (Hercules). —— ἔκηδε, cf. κῆδε, v. 400. —— ἐπὶ . . . ἀνῆκε (ἐπανίημι), *let this one loose upon thee, set this one upon thee.* —— νήπιος, sc. ἐστί, *foolish one that he is.* —— ὅττι . . . δηναιός, sc. ἐστί, *that not very long-lived is he*, *who*, etc. —— ἐλθόντα (agrees w. μίν, obj. of παππάζουσιν), *when he has come*, etc. The expression, alluding to the most touching feature of the warrior's return, implies that such a man (ὃς ἀθανάτοισι μάχηται) does not return from war.

410–420. τῷ, *therefore.* —— φραζέσθω μή τις (for μή here, see H. 743, b ; K. § 318, 8), *let Tydides consider that some one*, etc. . . . *that Aegialīa . . . lamenting may long rouse from sleep*, etc. δήν qualifies γοόωσα and ἐγείρῃ: μὴ . . . μάχηται and μὴ . . . ἐγείρῃ both depend on φραζέσθω. —— ἀμφοτέρῃσιν, sc. χερσίν which is readily suggested by the connection, *with both hands :* ἰχῶ (st. ἰχῶρα, as if fr. a nom. ἰχώς), obj. of ὀμόργνυ. —— τοῖσι . . . ἦρχε: cf. 2, 433.

421–430. ἦ ῥα nearly = ἆρα. H. 828, Rem. c; K. § 344, 5, (a), (b), *will you be somewhat angry at me, on account of that which I shall say?* —— ἦ μάλα δή: spoken with biting sarcasm: ἀνιεῖσα (ἀνίημι), *while inciting :* σπέσθαι, ἕπομαι: τούς, relat., *whom :* καρρέζουσα (= καταρέζουσα), *while caressing :* καταμύξατο, καταμύσσω. —— ταῦτα, i. e. πολεμήϊα ἔργα.

433–442. γιγνώσκων ὅ (cf. 1, 120), *though he knew that*, etc. —— ἀπὸ . . . δῦσαι, ἀποδύω. —— ἐπόρουσε (v. 436), sc. Αἰνείᾳ. —— ἐστυφέλιξε, στυφελίζω: ἀσπίδα (i. e. of Diomed). He smote the shield of Diomed to drive him back from Aeneas. —— ἐπέσσυτο (ἐπί, σεύω) . . . ἶσος, *he.* (i. e. Diomed) *rushed on like a god :* δέ in the apodosis. H. 862, b; K. § 322, R. 8, (b). —— μηδὲ . . . φρονέειν, lit. *nor consent to entertain thoughts on an equality with the gods ;* i. e. *nor consent to think yourself equal with the gods.* —— φῦλον, sc. ἐστί: χαμαὶ . . . ἀνθ., *and of men who walk on the earth.*

445–458. θῆκεν . . . εἰν (= ἐν): force of this const.? H. 618, a; K. § 300, 3, (a). —— ὅθι οἱ, i. e. Ἀπόλλωνι: ἐτέτυκτο, τεύχω. —— τόν, obj. of ἀκέοντο and κύδαινον (*honored* by investing him with beauty and by imparting strength to him). —— εἴδωλον, *a phantom.* —— δῄουν, *cleft*, *broke :* λαισήϊα, *targets.* —— V. 455; cf. v. 31. —— οὐκ ἂν δὴ . . . ἐρύσαιο κτέ.,

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a comm. form of question; cf. v. 32, *would you not*, etc., or in an Eng. idiom, *will you not draw from the battle*, etc. —— σχεδὸν οὔτασε (*standing*) *close by*, *wounded*, etc. —— χεῖρα: partit. appos. w. Κύπριδα. —— καρπῷ: Lex. καρπός (B).

465–474. ἐς τί ἔτι, lit. *to what longer*, i. e. *how long*, etc.? —— Ἀχαιοῖς is usu. joined w. κτείνεσθαι, as dat. of interest, or as dat. of agent, *to be slain by*, etc. Is it not more properly dat. w. ἐάσετε? *how long will you abandon the people . . . to the Achaeans to be slain* (by them)? —— ἦ in a question. Cf. 1, 203. —— εἰσόκεν: cf. 2, 332. —— κεῖται, *lies* (in the dust). The Trojans were ignorant of the fact that Apollo had rescued him. —— οἴχεται is what tense in meaning? See Lex. —— ἔχεσκες, ἔχω w. iterative sign σκ. —— πού. Notice the force here. Lex. πού, II. 2. —— ἄτερ . . . οἶος, *that you alone*, *apart from*, etc., *will hold the city*. Const. of οἶος.? H. 775; K. § 307, 4.

475–486. τῶν (*of these*, i. e. γαμβροῖσι κτέ.) limits οὔτινα. —— οἵπερ . . . ἔνειμεν (ἐν, εἰμέν = ἐσμέν), *we*, *who are allies among* (*you*): τέ, Epic use. —— Ξάνθῳ, not the same as the Xanthus in the Troad. —— κὰδ (= κατὰ) δέ, *and* (*I left*) *behind*, etc. —— τάτ' (τά, τε) κτέ., *which*, *whoever is needy*, *longs for*; denoting the abundance of his possessions. —— ἀλλὰ καὶ ὧς, *but even thus*, i. e. though my treasures are not here, but far away in Lycia. —— ἀνδρί; some understand this as indef., *with a man*, i. e. any man of the enemy who falls in my way: others understand it of Diomed, *with the man*: the omission of τῷ not being considered an objection in Hm. to this latter rendering. —— ἀτὰρ . . . οἷον, *and yet* (though I am willing thus to expose my life) *I have nothing* (lit *there is nothing to me*) *here*, *such as*, etc. φέροιεν spoken of things, which they might carry away; ἄγοιεν, of animals, which they might lead away. —— ἀτὰρ οὐδὲ κτέ. intensifies the foregoing statement: *thou standest still*, *nay more*, *thou dost not even exhort*, etc. ὤρεσσιν fr. ὦρ = ὄαρ.

487–492. μὴ . . . γένησθε: cf. 1, 26; 2, 195: ἁλόντε (ἁλίσκομαι), *taken*, *caught*: Butt. and some others understand the dual here as an abbreviated form of the plur., but it is now usu. explained as referring to the two parties implied above: *beware lest you and the rest of the people* (τύνη καὶ ἄλλοι λαοί) *become*, etc. πανάγρου, adj. —— οἱ δέ, *and they*, i. e. ἄνδρες δυσμενέες: ὑμήν, fr. ὑμός, ή, όν. —— σοί, dat. w. μέλειν. —— ἐχέμεν depends on λισσομένῳ, and is here intrans., *entreating the leaders of . . . to hold out*. ἀποθέσθαι, sc. χρή σε, *and it is necessary that you lay aside*, etc.

493–511. δάκε, δάκνω: Ἕκτορι, dat. of interest in looser relations. —— V. 494; cf. 4, 419. —— οἱ δέ, the Trojans: ἐλελίχθησαν, ἐλελίζω. ——

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ἀλωάς, called ἱεράς, because *sacred* to Demeter. —— λικμώντων (λικμάω), gen. abs. w. ἀνδρῶν. —— κρίνῃ, in its primary sense *to separate.* —— ἐπειγ. ἀνέμων, *while the winds hasten* (the work, i. e. the separation of corn and chaff). —— αἱ . . . ἀχυρμιαί: the point of the comparison is here; *and the chaff-heaps whiten.* —— ὅν, obj. of ἐπέπληγον (reduplicated aor. of πλήσσω). —— πόδες ἵππων, *the feet of the (Trojan) horses:* ἄψ ἐπιμισγ., *mingling again* (in the battle). —— ὑπό, ἔστρεφον: ὑποστρέφω. —— ἡνιοχῆες, *the (Trojan) drivers.* —— V. 506. οἱ δέ, *and they* (the Trojans): μένος . . . φέρον, *bore their stout hands* (lit. *strength of hands*) *straight against* (the foe). —— ἀμφὶ . . . ἐκάλυψε, *spread (a veil of) night around:* μάχῃ . . . ἀρώγων, *aiding in battle.* Cf. 1, 521. —— τοῦ . . . Φοίβου κτέ., cf. ἡ . . . γυνή, 1, 348, note: ἐκραίαινεν, κραίνω. —— ἴδε (sc. Ἀπόλλων) . . . οἰχομένην. It appears from 418, that she had returned to Olympus; but the time of her departure from the battle is nowhere mentioned; ἀρηγών, subst. distinguished by the accent fr. ἀρήγων particip., v. 507.

512–528. Αὐτός, *he himself*, i. e. Apollo. —— μεσσίστατο, *stood in the midst of.* —— μετάλλησαν, μεταλλάω. —— οὐ . . . ἔα (= εἴα, fr. ἐάω), *did not allow them* (to make inquiries). —— ἀργυρότοξος, here used as subst., cf. 1, 37, *the god of the silver bow.* —— Ἔρις . . . μεμαυῖα, cf. 4, 440. —— Τοὺς . . . Δαναούς: (cf. τοῦ . . . Φοίβου, v. 508), *these, the Danaï*, obj. of ὤτρυνον. —— ὄφρα, temporal: *when sleeps the force of*, etc. ἀέντες, ἄημι. —— V. 527, 528. Notice that Diomed has receded to the background.

529–540. ἄλκιμον . . . ἕλεσθε, a rare expression, *take to yourselves a strong heart.* —— ἀλλήλ. αἰδεῖσθαι κτέ., *respect one another*, etc., so as not to bring disgrace on one another by cowardice. —— σόοι, sc. εἰσίν. —— πέφανται (Lex. ΦΕΝΩ: stem φεν- or φα-), pres. in meaning. —— ὁμῶς (distinguish from ὅμως, *yet, still*); *equally with*, etc. —— ἔσκε, εἰμί, iterative ending. —— θοὸς . . . μάχεσθαι, *swift to fight*, etc. —— ἡ δέ, *and this* (the shield). —— ἔρυτο, Lex. ἐρύω, III. —— ἐν . . . ἔλασσεν, *but he* (Agam.) *drove (it) through*, etc., *into*, etc. Force of ἐν w. a verb of motion? —— δούπησεν πεσών, sc. Δηϊκόων.

544–560. ἀφνειὸς βιότοιο, *rich in the means of subsistence.* Cf. *dives opum*, Aen. 1, 14. —— ὅς relates to Ἀλφειοῦ. —— ἄνακτα w. the dat. (after the analogy of ἀνάσσω), *a ruler of many men.* —— εὖ εἰδότε, cf. v. 11. —— τιμήν, obj. of ἀρνυμένω. Cf. 1, 159. —— τέλος θανάτοιο, cf. 3, 309. —— τώγε: cf. H. 678, a; K. § 303, 2, *as two lions yonder on the tops*, etc. ἐτραφέτην (τρέφω), gnomic aor. —— ὄφρα κτέ., *until they two themselves also* (i. e. the young lions). —— κατέκταθεν (κατακτείνω), gnomic aor. —— τοίω τώ, *thus these two*, lit. *such these two.* —— καππεσέτην (καταπίπτω) = κατεπεσέτην.

563–575. τοῦ limits μένος, obj. of ὤτρυνεν, *roused his courage:* τὰ . . . ἵνα, *with the intent, that*, etc.; lit. *meditating these things, in order that.* —— περὶ . . . δίε (περιδίω), *greatly feared for the*, etc. —— πάθοι . . . ἀποσφήλειε, subj. ? sc. ποιμὴν λαῶν. —— μέγα κτέ., *and should lead them greatly astray from their labor;* or more freely, *and should deprive them of the fruits of their toil.* If Menelaus should fall in battle, the chief end of the war—the restoration of Helen to Menelaus—would be impracticable; and hence, their labor would be lost. —— V. 568. τώ (Menelaus and Aeneas), subj. of ἐχέτην. —— V. 573. οἱ δέ, Menelaus and Antilochus. —— νεκρούς, *the dead bodies*, and τὼ δειλώ (obj. of βαλέτην), *the two unfortunate men*, both refer to the sons of Diocles (v. 548), just slain by Aeneas. —— αὐτὼ δὲ στρεφθέντε, *having themselves* (Antilochus and Menelaus) *turned about to*, etc. Notice δέ here, connecting a subordinate clause to the foregoing, and serving together with μέν to make the contrast between τώ and αὐτώ more marked.

578–589. τόν, obj. of νύξε (νύσσω), ἑσταότα, *him, while standing* (on his chariot, or, as Düntz. thinks, near his chariot). —— κατά denotes here situation, *having hit* (*him*) *on the collar-bone.* —— ὑπέστρεφε: when he saw the fate of his master, he turned to flee. —— ἀγκῶνα: situation denoted here without κατά (cf. v. 579): *having hit* (*him*) *in the midst of the elbow.* —— λεύκ' ἐλέφαντι, *white with ivory*, i. e. being in some way ornamented, probably studded, with ivory. —— ἤλασε κόρσην; cf. v. 80: *smote* (*him*) *on the temple.* —— δηθὰ μάλα, *a very long time*, i. e. very long for so strange a posture, as he was standing on his head. —— τύχε κτέ., *for he struck in deep sand.* —— ὄφρα, *until*, connect w. ἑστήκει. —— ἵμασ' (ἱμάσσω), *lashed them.*

590–600. Τοὺς δέ, Menelaus and Antilochus. —— κεκληγώς, κλάζω. —— 'Ενυώ: cf. 333. —— ἐνώμα, νωμάω: cf. 3, 218. —— ἄλλοτε μὲν . . . ἄλλοτε (notice the omission of δέ here), *now in front of, now behind*, etc. —— Τόν, *this one, him*, i. e. Ares. —— πολέος πεδίοιο, gen. of place. H. 590, a; K. § 273, 4, (a), *passing over a large plain;* ἀπάλαμνος . . . στήῃ, *stands helpless.* —— ἀνά τ' ἔδραμε (ἀνατρέχω), gnomic aor., *and he retreats back.*

601–606. οἷον δή, *how now*, or *why now do we wonder that the divine Hector is*, etc. —— τῷ . . . πάρα (notice the anastrophe), *always by his side is*, etc. —— καὶ νῦν οἱ πάρα κεῖνος, *and now by his side* (*is*) *yonder Ares.* Diomed had received from Athena the power of distinguishing between gods and men. Cf. vv. 127 128. —— πρὸς . . . αἰέν, *always turned towards the Trojans*, i. e. *with your faces always towards the Trojans.* μενεαινέμεν, infin. as imperat. *nor desire*, etc.

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614–626. ἐπικουρήσοντα (agrees w. ἑ (enclit.), obj. of ἦγε) μετὰ κτέ., lit. *to render assistance after*, i. e. *to render assistance as a follower of Priam*, etc. —— ἐπὶ . . . ἔχευαν (χέω), *poured upon* (*him*, i. e. upon Ajax). —— σάκος . . . πολλά: *and his shield received many* (sc. δούρατα). —— προσβάς (πρός, βαίνω), *stepping upon* (*him*). —— ἄλλα, adv. acc., *nor longer besides* (i. e. besides the act of drawing out his own spear from the body) *was he able*, etc. —— ἀμφίβασιν κρατ., *the powerful advance round about* (*him*) *of the*, etc.

633–646. τίς τοι κτέ., lit. *what necessity is there to thee to tremble here, being*, etc. —— πολλὸν . . . ἐπιδεύεαι, *you fall far short of*, etc. —— ἐπὶ w. gen., *in the time, among*. —— οἷόν τινα: Lex. οἷος II. 5. οἷός τις: *what sort of a man do they say was the mighty Hercules* (lit. *the Herculean might*). —— ἓξ οἴης (notice the breathing) κτέ., *with only six ships and very few men*. For this use of the comparative, see H. 662; K. § 323, R. 7. —— κακὸς θυμός, sc. ἐστίν. —— οὐδ' εἰ . . . ἐσσι, *not even if you are*, etc. This does not quite agree with the preceding; and the whole verse (645), as Düntz. observes, might well be spared. —— ἀλλ' περήσειν, *but that you will pass*, etc.

648–662. κεῖνος, *that one, he*, i. e. Hercules. —— ἀφραδίῃσιν, dat. of manner or cause, w. ἀπώλεσεν. —— εὖ ἔρξαντα, *having performed a service*, i. e. having rescued Hesione, daughter of Laomedon, from the sea-monster. See Class. Dic., Laomedon. —— σοὶ . . . τεύξεσθαι, *will happen to thee, will come upon thee*. —— δαμέντα, sc. σέ, *and that you subdued . . . will give*, etc.; ψυχήν, same const. w. εὖχος, obj. of δώσειν. —— κλυτοπώλῳ, *having famous steeds* (with which he carries away men on his chariot to the under-world). —— κατ' ὀφθαλμῶν, lit. *down over his eyes*: freely rendered, *gloomy night falling over his eyes enveloped him*. —— βεβλήκειν, 3d pers. w. movable ν; cf. ἤσκειν, 3, 388: μαιμώωσα (μαιμάω), *rushing*: ἐγχριμφθεῖσα, ἐγχρίμπτω. —— πατήρ, *the father* of Sarpedon, i. e. Zeus. Cf. v. 635.

666–667. ἑλκόμενον, *being dragged along*, agrees w. δόρυ, subj. of βάρυνε. —— τό is explained by ἐξερύσαι, *no one considered, nor bethought himself of this, to draw out*, etc. —— ἐπιβαίη, *that he might step forward.* Cr. understands this word of mounting the chariot; but it is not usu. understood thus. —— σπευδόντων, sc. αὐτῶν, gen. abs. denoting both time and cause. Perh. the latter is more prominent; so we may render it, *because they were in haste*. —— αμφιέποντες: this particip. may often be rendered as adv., *for they were busily occupied with such toil.*

669–683. νόησε, *perceived* (*it*—the fact that Tlepolemus was being carried from the field). —— ἔχων, particip. denoting manner, *with*, etc.

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—— μερμήριξε . . . ἢ . . . ἤ: cf. 1, 189. —— προτέρω, adv. cf. 3, 400, *whether* (*rushing*) *forwards he should pursue*, etc. —— ὅγε: a "common repetition in the Epic style" (Cr.), with no special emphasis on ὅγε. Cf. 1, 190. —— τῶν πλεόνων Λυκίων, *the multitude of the Lycians*. Cf. κατὰ πληθὺν Λυκίων, v. 676. —— οὐδ' . . . ἦεν, *but it was not fated*, etc. ἀποκτάμεν, ἀποκτείνω. —— τῷ . . . τράπε θυμόν, lit. *turned the mind in respect to him* (τῷ, dat. of interest): freely rendered, *turned his mind among*, etc. —— κὲ . . . κτάνε . . . εἰ μὴ κτέ., supposition contrary to reality, *would have slain, unless*, etc. —— χάρη . . . οἱ προσιόντι (dat. of cause, H. 611, a; K. § 285, 1, (1),), *rejoiced at his coming.*

684–698. μὴ κτέ., *suffer me not to lie a prey*, etc.; ἐπάμυνον, imperat., ἐπαμύνω. —— λίποι, optat. without ἄν, denoting a wish, *then may life even leave me*, etc. Unhappy as this lot—to die in a foreign city—might be, it was far preferable to falling into the hands of the enemy. —— εὐφρανέειν (εὐφραίνω) depends on ἔμελλον. —— πολέων (πολύς), notice the accent distinguishing it from πόλεων (fr. πόλις). ἀπό, join w. ἕλοιτο, *that he might take away*, etc. —— εἷσαν . . . φηγῷ, *placed . . . under the beautiful oak of*, etc. This was on the way to the city, not far from the Scaean gate. —— θύραζε (see Lex.) repeats and strengthens the idea of ἐκ. —— τὸν . . . ψυχή is not spoken here of death, but simply of fainting. —— ἀμπνύνθη, ἀναπνέω. —— Connect περί w. ἐπιπνείουσα, *breathing upon* (*him*) *round about:* θυμόν, obj. of ζώγρει, *revived*, etc. κακῶς κεκαφηότα (Lex. κεκαφηώς), *hard panting* or *gasping.*

700–718. ἐπί w. gen. *towards.* —— ἀντεφέροντο μάχῃ, lit. *were borne against* (the Trojans) *in battle.* —— ἐπί (v. 705), adv., *in addition, besides.* —— μέγα . . . μεμηλώς (μέλω), *having great care for wealth.* —— κεκλιμένος (κλίνω), lit. *inclined*, i. e. *dwelling on the Cephisian lake.* —— πίονα, Lex. πίων, II. —— Τοὺς δέ, i. e. Hector and Ares. —— Ἀργείους, obj. of ὀλέκοντας. —— V. 714; cf. 2, 157. —— τὸν . . . ὑπέστημεν, *we promised that word, we made that promise.* The promise here alluded to is nowhere mentioned in the Iliad. ἐκπέρσαντα, *that he having sacked.* —— καὶ νῶϊ μεδώμεθα, *let us also bethink ourselves of*, etc.

720–730. ἡ μὲν . . . Ἥρη: cf. ἡ δὲ . . . γυνή, note, 1, 348. It was quite in keeping with the customs in the Homeric age that Hera should harness her own steeds. —— ἀμφ' . . . βάλε nearly = θῆκε, but denotes, I think, greater despatch: lit. *quickly cast around the chariot*, i. e. *placed on the chariot.* This indicates a custom of removing the wheels, when the chariot was not in use. —— σιδ- . . . ἀμφίς, explanatory of the preceding, more general statement: *around the steel axle.* —— τῶν, sc. κύκλων, limits ἴτυς, *the imperishable felly of these* (*was*), etc. —— ὕπερθεν, *above*, i. e. *on*

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*the outer side, around the felly* (*were*), etc. —— πλῆμναι, *naves*, or as we oftener say, *hubs*: ἀμφοτέρωθεν, *at both ends* (of the axle). —— δίφρος . . . ἐντέταται (ἐντείνω), *the chariot-board* (D.) *was hung on*, etc.; lit. *has been hung*: representing it as something present to the mind of the poet. So also εἰσί above. The straps, on which the body of the chariot was hung, seem to have been attached to braces resting partly on the axle and partly on the pole. —— τοῦ (sc. δίφρου) δ' ἐξ . . . πέλεν, *and from it extended*, etc. —— λέπαδνα, *yoke-bands* (D.).

734–744. πέπλον κατέχευεν, *let fall*, etc.; lit. *poured her veil.* It was so light and airy (ἑανόν) that it fell in waves: hence the metaphor κατέχευεν. πατρός limits οὔδει —— τεύχεσιν . . . θωρήσσετο, *equipped herself with* (*his*) *armor for*, etc. —— ἐν δέ, *and within* (*was*), etc. This need not be repeated in rendering v. 740. —— V. 741, lit. *and within was a Gorgon head of a dread monster*, i. e. *the head of Gorgo, dread monster*: notice δεινή, although δεινοῖο stands just above. —— ἀμφίφαλον: the meaning is very doubtful; see L. & Sc. φάλος. Perh. it may mean, *with shade on both sides*, i. e. in front and behind; or, as it is often rendered, *with studs round about.* D. renders it, *double-peaked.* Some understand it, *having a boss over each eye.* I am inclined to the first meaning. τετραφάληρον (φάλαρα) prob. means *with four shields* or *plates*, one for the forehead, one for each cheek, and one for the back of the neck. —— ἑκατὸν . . . ἀραρυῖαν, *fitted to*, i. e. *sufficient to protect the armed men of*, etc.

746–763. τῷ, as relat. *with which*: so also, τοῖσίντε (= τοῖς τε), *with whom.* —— ἐπεμαίετο (ἐπιμαίομαι), *touched.* —— μύκον, μυκάομαι. —— τῇς (= ταῖς), *to whom.* —— ἀνακλῖναι . . . ἐπιθεῖναι depend on ἐπιτέτραπται: *to roll aside and to draw the dense cloud.* —— τῇ, adv. explained by δι' αὐτάων (i. e. πυλάων), *here then, through them.* —— Vv. 753, 754: cf. 1, 498, 499. —— Ζεῦ πάτερ: the common mode of addressing Zeus; hence, Hera, his wife and sister, uses the same language. —— οὐ νεμεσίζῃ: a question, anticipating an affirmative answer; *are you not indignant*, etc. —— τάδε καρτερὰ ἔργα: acc. of specif., *respecting these* or *for these violent deeds.* —— ὁσσάτιον (= ὅσον) κτέ.: the relat. pron. is best rendered here, as often, by resolving it into a causal conj. and demonst., *because he has destroyed so many and such*, etc. —— ἀνέντες (ἀνά, ἵημι), *having let loose this* "*madman*" (D.): θέμιστα, acc. sing. —— V. 762; cf. v. 421. —— αἴ κεν . . . ἀποδίωμαι (ἀπό, δίομαι, see δίω, II.), *if having smitten* . . . *I shall drive*, etc. Notice the accent of ἔξ after μάχης, the word governed by it.

765–777. ἔπορσον (ἐπί, ὄρνυμι), aor. imperat., *rouse against him, set upon him.* —— ἑ (refers to Ares), obj. of πελάζειν (Lex. B. trans. 1.). —— ὅσσον κτέ. (v. 770), *as far as a man beholds* (ἴδεν, gnom. aor.) *the dim* (*dis-*

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*tance*), etc. : τόσσον, *so far.* —— περὶ . . . ἔχευεν, *poured around* (*them*) *a dense mist;* no doubt, to conceal them from the eyes of mortals. —— ἀνέτειλε, ἀνατέλλω: νέμεσθαι, *to feed upon:* infin. denoting purpose. It appears from this verse, that the horses of the gods, as well as the gods themselves, partook of immortal food. Cf. v. 369.

778–791. τρήρωσι . . . ὁμοῖαι, *resembling in their steps* (ἴθματα) *timid wood-pigeons.* The point of comparison is not in the word *timid*, but in the lightness, ease, and rapidity of their steps. —— ἀμφὶ . . . εἰλόμενοι, *drawn close around*, etc. —— λείουσι = λέουσι, fr. λέων. —— συσὶ κάπροισιν: cf. note on αἰπόλοι ἄνδρες, 2, 474. —— αὐδήσασχ' (=αὐδήσασκε); αὐδάω with iterative ending: τόσον . . . ὅσον, *used to cry as loud as :* Stentor, who is thought to have been a warrior, not a herald, is mentioned only here in Hom. —— Αἰδώς: some supply ἐστί: others, ἔστω. It may be rendered simply, *Shame! Argives!* etc. —— κάκ' ἐλέγχεα; cf. 2, 235. —— πρὸ . . . Δαρδανιάων, *in front of the Dardanian gate:* probably the same as *the Scaean gate*, 3, 145: the only gate mentioned in Hom. —— κοίλῃς ἐπὶ νηυσί, *on the hollow ships;* a great exaggeration, as the Trojans had not yet driven the Greeks nearly so far back.

793–807. ἐπόρουσε (ἐπί, ὀρούω): not in hostile sense here; *hastened towards.* —— ἕλκος ἀνα-, *cooling the wound*, by raising the strap which passed over it: v. 798. —— τό μιν βάλε: two accs. w. one verb: τό, cogn. acc.: μίν, direct obj. H. 555; K. § 280, *which Pandarus with an arrow inflicted on him.* —— ὑπό, of place: *under.* —— χεῖρα, acc. of specif.: freely rendered, *his hand grew weary.* —— ἂν (= ἀνὰ) δ' ἴσχων, *and holding up.* —— ὀλίγον, adv. *Surely Tydeus begat a son, little resembling him.* Nearly the same is said by Agam., 4, 400. —— δέμας, acc. specif. —— καί (v. 802), *even.* —— οὐκ εἴασκον (ἐάω, w. iterat. ending), *I did not allow him :* ὅτε τε introduces a more definite explanation of the foregoing clause. πολέας μετὰ Καδ. is better, I think, taken in idea w. ἐκπαιφάσσειν (cf. 2, 450), *nor to rush madly forth, when he went as a messenger*, etc., *among many*, etc. —— ἄνωγον, *I* (referring to Athena) *exhorted him*, etc. —— αὐτὰρ ὁ . . . ἔχων κτέ., *but he, having his* (ὅν), etc. —— ὡς . . . περ, *just as previously:* προκαλίζετο, subj. ὁ (v. 806): πάντα δ' ἐνίκα, cf. 4, 389. The entire sentence is somewhat loosely constructed. We shall best represent the original, by adopting, as nearly as possible, the same construction in English.

809–824. σοί depends on παρά in comp. w. ἵσταμαι: φυλάσσω, sc. σέ. —— σεῦ limits γυῖα: *your limbs.* —— ἔπειτα, *after this, hereafter.* —— τῷ: illative. —— σέων . . . ἐφετμέων: by synizesis, pronounced in scanning, σῶν . . . ἐφετμῶν; *I still remember your injunctions.* —— Cf. v. 129 ff.

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—— εἴας (ἐάω), 2d pers. sing. imperf. —— τοῖς ἄλλοις, in distinction fr. Aphrodite. —— οὐτάμεν (οὐτάω), aor. infin. depends on the idea suggested above in ἐφετμέων, (*you enjoined upon me*) *to wound*, etc. —— ἀλήμεναι (εἴλω), aor. pass. infin. For the meaning, cf. εἰλόμενοι, v. 782. —— μάχην ἀνά: not ἄνα. H. 102 D, b; K. § 31, R. 2.

826–834. κεχαρισμένε, χαρίζω. —— τόγε, *as far as relates to this*, or *on this account*, *do not thou fear*, etc. Cf. τό, 3, 176. —— ἐπ᾽ . . . ἔχε, *direct . . . against*, etc. —— σχεδίην: adv., *near at hand*. For the form, cf. αὐτοσχεδίην, ἀντιβίην, λίην, ἄντην. —— τυκτὸν (τεύχω) κακόν, lit. *a made* or *completed evil*, i. e. *a perfect*, *an unmitigated evil*. —— τῶν δὲ λέλασται (λανθάνω), *and has forgotten these things*, i. e. his assurances to Hera and Athena.

836–845. χειρὶ . . . ἐρύσασα, *having drawn* (*him*) *back with* (*her*) *hand*: ὁ δέ, *and he*, referring to the obj. of ἐρύσασα, i. e. Sthenelus. —— ἡ δὲ . . . ἐμμεμαυῖα θεά, *and she*, *the impetuous goddess*. For the arrangement, cf. ἡ δὲ . . . γυνή, 1, 348. —— φήγινος, not to be rendered *beechen*. See Lex. ἄγεν, *for it* (the axle) *bore*, etc. —— V. 841: (cf. v. 829,) *immediately she directed*, etc. Notice the asyndeton, denoting haste. —— ἤτοι ὁ μέν, *he indeed*, i. e. Ares. —— δῦν᾽ . . . κυνέην, *put on the helmet of Hades* (*the unseen one*, or *the invisible*, fr. α priv. and ἰδεῖν *to see*). How Athena came by the helmet of Hades, just at this moment, or what she had done with her own helmet, mentioned v. 743, are questions that have troubled modern critics much more than they did Homer. —— μή, *in order that not*, or simply, *lest*: μίν, fem. *her*.

850–861. σχεδὸν . . . ἐπ᾽ . . . ἰόντες, *almost on the point of rushing on one another*. εἶμι, in the indic. and particip., often fut. —— Ἄρης . . . ὑπέρ, *Ares reached beyond*, etc. ἵππων, *of the horses* (of Diomed). Ares was on foot, having lent his horses to Aphrodite. Cf. v. 363. —— τόγε, *this*, i. e. the spear (ἔγχος) of Ares. —— ὦσεν . . . δίφροιο, *thrust* (*it*) *away under the seat of the chariot*. —— ἐτώσιον ἀϊχθῆναι, infin. denoting result, *to be sped in vain*. —— ἐπέρεισε (ἐπερείδω), sc. ἔγχος. —— ζωννύσκετο (ζώννυμι, w. iterative ending) μίτρην: lit. *where it was girt in respect to the belt*, i. e. *where the belt was girt*. —— τῇ, adv. *there*. —— διὰ . . . ἔδαψεν, Lex. διαδάπτω. —— ἐκ . . . σπάσεν, has the same subj. as οὖτα, sc. Διομήδης. —— ὅσσον, *as loud as*. ἐπίαχον, gnomic aor.

862–876. τοὺς δὲ . . . Ἀχαιοὺς κτέ., *these*, *the Achaeans*, etc. Cf. ἡ δὲ . . . γυνή, 1, 348. —— ὑπό, cf. 3, 34. —— τόσον, correlat. w. ὅσσον, v. 860, *so loudly did Ares*, etc. —— οἵη . . . ἀήρ, *as the air appears black with clouds*. —— καύματος ἔξ (notice the form of the prep. after its noun); *as a result of the heat*, or more freely, *after a burning heat*: ἀνέμοιο κτέ., gen.

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abs. *when*, etc. —— καρτερὰ ἔργα: cf. v. 757. —— τετληότες εἰμέν, a circumlocution for the pres. indic. which is not in use. Lex. ΤΛΑΩ: *we gods endure the most fearful things*, etc. —— δέ, v. 874, connects the two clauses of the verse: *by one another's will, and in bearing a favor*, etc. —— σοὶ . . . μαχόμεσθα, *with thee do we all wrangle*, or *thee do we all blame.* ἥτε relates to κούρην (meaning Athena).

878–887. ἐπιπείθονται, δεδμήμεσθα: notice the change of person. —— ἕκαστος, in appos. w. the subj. of δεδ- (fr. δαμάω), *and we, each one, are subject to thee.* —— ταύτην . . . προτιβάλλεαι (προσβάλλω, in the mid. *to cast one's self against*, hence, *to oppose*), *this (goddess), thou dost not oppose either*, etc. ἀνιεῖς, Lex. ἀνίημι, III. 2. —— ἐπεὶ . . . ἐγείναο, *since you yourself begat*, etc. Homer seems to know nothing of the myth, that Athena sprang from the head of Zeus. —— Vv. 883, 884: cf. vv. 458, 459. —— ὑπήνεικαν (ὑποφέρω) . . . πόδες: an acknowledgment not very creditable to the god of war. —— κέ, join w. ἔπασχον. The protasis is readily supplied by the mind: (had it not been so, i. e. had not my swift feet borne me away), *surely, I should long suffer woes there* (αὐτοῦ, i. e. on the battle-field) *among*, etc. ἤ κε . . . ἔα (= ἦν Att.), *or, though alive, should be*, etc.

889–898. ἀλλοπρόσαλλε: cf. v. 831, *thou wavering turncoat* (D.). —— Vv. 890, 891; cf. 1, 176, 177. —— ἀάσχετον = ἄσχετον. H. 370 D; K. § 222, 1, (3), *intolerable.* —— τῷ, illative. —— κείνης limits ἐννεσίῃσιν (Lex. ἐνεσία). —— V. 895. The sudden change in the tone of Zeus is occasioned by the recollection, that Ares is his son. ἔχοντα, supplementary particip., *I will not endure that you much longer have*, etc. H. 800; K. § 310, 4, (e). —— ἐμοὶ . . . μήτηρ, *and your mother bore you to me.* —— τεῦ (enclit.) = τινός: γένευ = ἐγένου, *but if you had been born from any other of the gods*, etc. —— ἐνέρτερος Οὐραν-, *lower than the gods* (i. e. in the under-world). Such is the usu. meaning of Οὐρανίωνες in Hom. It afterwards meant *sons of Uranus;* and some understand it so here: *lower than the sons of Uranus*, i. e. the Titans, who were chained in Tartarus.

899–905. ἀνώγειν: plupf., 3d pers. w. movable ν: cf. βεβλήκειν, v. 661; K. § 220, R. 1: impf. in meaning. —— Vv. 900, 901; cf. vv. 401, 402. —— ἐπειγόμενος συνέπηξεν, lit. *hastening curdles*, i. e. *quickly curdles.* —— περιστρέφεται, sc. γάλα: κυκόωντι (κυκάω), dat. of agent: *and it is stirred very rapidly by the one mixing (it).* —— ἕσσεν, ἕννυμι.

# BOOK SIXTH.

1–11. οἰώθη, *was left alone*, i. e. was abandoned by the gods. Cf. v. 907 ff. —— πολλά, adv. *much*, *furiously*. —— ἔνθα καὶ ἔνθα . . . πεδίοιο, *here and there in the plain*. H. 589; K. § 273, Rem. 4, (c). —— ἀλλήλων depends on ἰθυνομένων, *while they aimed at one another*, etc. H. 574, c; K. § 273, (b), (δ). ——πρῶτος, *first* (*of all*), i. e. after the withdrawal of the gods. —— φόως (φῶς, φάος) . . . ἔθηκεν, *brought* (lit. *placed*) *light*, etc., a metaphor, which is as readily understood in Eng. as in Greek. —— τέτυκτο (τεύχω), *had been made;* or simply, *was*. —— Vv. 9–11; cf. 4, 459–461.

14–19. ἀφνειὸς βιότοιο: cf. 5, 544, N. —— φιλέεσκεν (φιλέω, iterat. ending), *he used to treat all in a friendly way*, i. e. *he used to entertain all*. —— ὁδῷ ἔπι: anastrophe. —— οἰκία (ᾰ: οἰκία of declens. 1st has ᾱ), obj. of ναίων. —— οἱ, dat. of interest w. ἤρκεσε, *averted from him* (lit. *for him*). —— ἄμφω . . . ἀπηύρα (two accs. w. one vb.), *he* (i. e. Diomed) *took away from both*, etc. αὐτὸν . . . Καλ., appos. w. ἄμφω, *from him*, etc. —— γαῖαν ἐδύτην, *entered the earth:* cf. δῦναι δόμον Ἄϊδος εἴσω, 3, 322.

20–28. Εὐρύαλος: Eurўalus, a companion of Diomed. —— βῆ (= ἔβη) μετά, *he went in pursuit of*. —— νύμφη νηΐς, *a naiad nymph*, i. e. a nymph dwelling in fountains. —— τέκ' (= ἔτεκε) . . . Βουκολ-, *bore to*, etc. —— ποιμαίνων . . . μίγη (= ἐμίγη, fr. μίγνυμι), sc. Βουκολίων: μίγη κτέ., *had intercourse* (*with the nymph*) *in love*, etc. Cf. 3, 445. —— Μηκιστηϊάδης, *the son of Mecisteus*, i. e. Euryalus.

32–50. ἐνήρατο, ἐναίρω. —— ναῖε, sc. Ἔλατος. —— ἐϋρρείταο, ἐϋρρείτης = εὐρείτης = εὐρεής. —— ἕλε = εἷλε, αἱρέω. —— πεδίοιο, gen. of place. —— ἄξαντε, ἄγνυμι. —— ἐν πρώτῳ ῥυμῷ, *in the first* (*part of*), i. e. *in the fore part of the pole*. —— αὐτὼ μέν, in contrast w. αὐτὸς δέ; *went themselves, went alone ; but he himself*, i. e. Adrastus. —— ἐξεκυλίσθη, ἐκκυλίω. —— λαβὼν . . . γούνων: cf. 1, 407, N. —— Ζώγρει (ζωγρέω), imperat., sc. ἐμέ. —— ἐν . . . πατρός, sc. δόμῳ, *in the house of*, etc.; a common ellipsis. —— χαλκός κτέ., appos. w. κειμήλια. —— τῶν, relat., limits ἄποινα: εἴ κεν πεπύθοιτο (πυνθάνομαι), *of which my father would give thee . . ., if he should learn that I* (*was*) *alive*, etc.

51–60. Cf. 2, 142; 3, 395. —— μίν, obj. of δώσειν, *was about to give*

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*him*, etc. —— ἐπὶ νῆας . . . καταξέμεν (fut. infin. H. 359 D; K. § 220, 18), infin. denoting purpose, *to conduct* (*him*) *to the ships*, etc. —— θέων: θέω. Not to be confounded w. θεῶν, gen. pl. of θεός. —— Ὦ πέπον: not, I think, in a good sense here. Cf. 2, 235. "*Soft-hearted Menelaus*" (D.). —— ἦ σοι (dat. of interest) κτέ., *surely, the best things have been done to thee in thy house by*, etc. Bitterly ironical. —— ὑπεκφύγοι, optat. of wishing, without ἄν: *may no one of these*, etc. —— μηδ' (v. 58), repeated and strengthened in v. 59: κοῦρον ἐόντα, agrees with ὅντινα, and is thrown in to show more emphatically the sex of the unborn infant: ὅς is here demonst. (H. 243 D; K. § 331, R. 1): *and may not he, whom the mother bears in her womb, being a male child, may not even he escape; but may*, etc.

62–71. αἴσιμα παρειπών, *advising what was fitting*. So Cr. I am, however, inclined to take αἴσιμα here in the sense, *fatal, deadly*. So D.: "his counsel, fraught with death, his brother's purpose changed;" *advising fatal* (*measures*). —— ὁ δέ, i. e. Menelaus. χειρί, dat. of inst., *with his hand*. —— οὖτα (οὐτάω) is aor. The imperf. is οὔτα. Why? —— ὁ δέ (v. 64), Adrastus: ἀνετράπετο, *fell backward*. —— ἐνάρων ἐπιβαλλόμενος, lit. *casting himself upon*, etc.; i. e. *aiming at spoils*. —— ὡς, final conj., *so that, in order that*: πλεῖστα, sc. ἔναρα. —— τὰ (sc. ἔναρα) . . . νεκροὺς . . . συλήσετε: two accs. w. one verb. H. 553; K. § 280, 3, (d): *you will, undisturbed, strip these from the slain*.

73–85. αὖτε, *on the other hand*. —— κὲν . . . εἰσανέβησαν, εἰ μὴ . . . εἶπε: suppos. contrary to reality: *would have gone up into Ilium* (*driven*) *by*, etc., *had not Helenus*, etc. —— πόνος, *labor, toil* (of war). —— μάχεσθαι, φρονέειν, depend on ἄριστοι, *best for every purpose, both to fight*, etc. —— στῆτ' αὐτοῦ, *stand here*. —— πάντῃ ἐποιχόμενοι, *going against* (*them*, i. e. the people), *resisting* (*them*) *at every point*. —— πρὶν . . . πεσέειν, *before they, fleeing, fall*, etc. πρίν w. infin. H. 769; K. § 337, 9; G. § 106: αὖτε, cf. v. 73; γενέσθαι, same const. w. πεσέειν, *and become a rejoicing*, etc. —— ἐποτρύνητον, 2d pers. dual, subjunc. —— ἡμεῖς, *we*, i. e. all the Trojans except Hector, who is directly addressed, v. 86. —— τειρόμενοι, agrees w. ἡμεῖς, is concessive: μάλα and πέρ strengthen the assertion; *though very greatly oppressed*.

86–96. Ἕκτορ: notice the prominence given to this word: ἀτὰρ σύ, antithetical to ἡμεῖς μέν. —— ἡ δέ, subj. of θεῖναι (imperat. 3d pers.) *let her, assembling*, etc. . . . *place*, etc.: νηόν, acc. as obj. of motion. In prose εἰς would regularly be expressed: ἐν . . . ἄκρῃ, *in the highest part of the city*, i. e. *in the acropolis*: πέπλον, obj. of θεῖναι: ὅ = ὅς, as often in Hm., *which seems to her to be*, etc. οἷ . . . αὐτῇ, *to her herself*: ἐπὶ γούνασιν is best rendered directly after θεῖναι, *let her . . . place on the knees of*, etc. *the*

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*robe*, etc. —— καί οἱ ὑποσχέσθαι, also imperat., *and let her promise to sacrifice to her* (to the goddess): ἦνις, acc. plur., agrees w. βοῦς (*heifers*). —— αἴ κ' ἐλεήσῃ, *if peradventure she will pity*, etc. —— ἀπόσχῃ, ἀπέχω, *if she will avert from*, etc., *the son of*, etc.

99–115. ἐδείδιμεν: plupf. as impf. See Gram. δέδοικα or δέδια: *nor did we ever so fear*, etc. —— θεᾶς ἔξ: the proclit. ἐξ, after its case, accented. —— ὅδε, *this one*, i. e. Diomed. —— τὶς, the indef. pron. followed by οἱ, enclit.: hence, written together, τίς οἱ: μένος, acc. of specif. —— Vv. 103–106: cf. 5, 494–497. —— φὰν (= ἔφασαν) . . . κατελθέμεν, *and they affirmed that some one of the immortal* (*gods*) *had come down*, etc.: ἐλέλιχθεν = ἐλελίχθησαν (fr. ἐλελίζω). —— βείω (= βῶ), βαίνω, *that I may go*, etc. —— γέρουσιν . . . βουλευτῇσι, attributive appos.: lit., *to the aged men counsellors; i. e. to the aged counsellors:* or, if the first word is understood, not of age, but of rank, *to the venerable counsellors.* —— ἀρήσασθαι, ὑποσχέσθαι depend on εἴπω, *to pray to the gods*, etc.

117–127. ἀμφί, adv.: μίν, obj. and δέρμα, subj. of τύπτε: σφυρά, αὐχένα, partit. appos. w. μίν: *and at both extremities, the black shield* (lit. *hide*) *smote him on*, etc. ἄντυξ, appos. w. δέρμα, *the rim, which ran* (*around the*) *extreme* (*part of*), etc. —— ἐς μέσον ἀμφοτ., cf. 3, 77: συνίτην, σύν, εἶμι. —— ὄπωπα, sc. σέ. —— ὅτ' = ὅτι, cf. 1, 244. Cr. takes ὅτ' for ὅτε, in both passages: ἔμεινας (μένω), trans., *thou hast awaited*, etc. —— δυστήνων κτέ., *children of unfortunate* (*parents*) *meet*, etc.: "unfortunate" because they must soon mourn the death of their children: μένει, dat. fr. μένος: ἀντιόωσιν, ἀντιάω.

128–140. τὶς, appos. w. the subj. of εἰλήλουθας, sc. σύ. Notice the mixed const. H. 750; K. § 339, 3; G. § 54. 1, (a). —— οὐδὲ γὰρ οὐδέ: cf. 5, 22, note. —— σεῦε . . . Νυσήϊον, sc. ὄρος, *routed . . . on the sacred Nyseïan mount.* —— δύσεθ' (= ἐδύσετο = ἐδύσατο) . . . κατά, *sunk beneath*, etc. —— δειδιότα, sc. αὐτόν or μίν, obj. of ὑποδέξατο, *received* (*him*), etc. —— τῷ . . . ὀδύσαντο (ὀδύσσομαι), *were angry at him* (Lycurgus). —— ἐπεὶ . . . ἀπήχθετο, *after he became odious to*, etc.

141–149. οὐδ' ἂν κτέ., *but I would not*, etc. —— οἳ . . . ἔδουσιν, *who eat the fruit of the earth;* —— a standing description of men, in distinction from the gods. —— ἆσσον ἴθ' (= ἴτε), ὥς κτέ., *approach nearer, that*, etc. —— ὀλέθρου πείρατα, *the limits of destruction:* cf. τέλος θανάτοιο, 3, 309. —— οἵη . . . ἀνδρῶν, *as is the generation of leaves, such is that of men also.* Notice the use of δέ here, connecting a demonst. to a relat. clause; a rare usage; not easily translated. —— τὰ μέν τε . . . ἄλλα δέ τε: partitive appos. w. φύλλα: (*of*) *leaves, the wind scatters* (lit. *pours*) *one generation*

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(τὰ μέν τε) *on the ground, but the forest, blooming, puts forth others.* —— ἔαρος limits ὥρῃ. —— φύει (v. 149), intrans., very unusual in the pres.; but the comm. meaning in the 2d aor., and in the pf. system.

150–159. εἰ . . . δαήμεναι: conclusion omitted, but readily supplied by the mind: *but if you wish*, etc., (*I will rehearse to you the story*), *in order that*, etc. —— πολλοὶ . . . ἴσασιν, *and many men do know it;* parenthetical. —— ἔστι: notice the asyndeton: *there is*, etc. Ἐφύρη, the ancient name of Corinth. —— μυχῷ Ἄργεος, *in the interior of Argos* (meaning here the whole of Peloponnesus; or possibly, the whole of Greece). —— ὅ, relat. pron., masc. = ὅς. —— Σίσυφος, repeated, as often in poetic style. Follow, in translating, the order of the Greek clauses. Sisyphus is represented in Odys. XI. 593 ff. as rolling an immense stone up a high hill in Hades. The line of Pope is celebrated for the adaptation of sound to sense,

"Up the high hill he heaves the huge round stone":

and that of Hom. describing the descent of the stone is equally good:

. . . τότ' ἀποστρέψασκε κραταιὶς
αὖτις· ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής.

Read the last line metrically. —— οἷ, v. 157, *against him.* —— Προῖτος, king of Tiryns, whither Bellerophon had fled for refuge: μήσατο, μήδομαι. —— ὅς, *in that he.* H. 882; K. § 334, 3: ἔλασσεν, sc. μίν, *drove* (*him*, i. e. Bellerophon). —— φέρτερος ἦεν, sc. Προῖτος. —— Ἀργείων limits and explains δήμου. —— ἐδάμασσεν, sc. αὐτούς, *them*, i. e. the Argives.

160–170. τῷ, Bellerophon. —— ἐπεμήνατο, ἐπιμαίνομαι. —— κρυπ. φιλ. μιγήμεναι (μίγνυμι), *to enjoy his love secretly.* —— φρονέοντα agrees w. τόν, *she did not persuade him, purposing*, etc. —— Βελλεροφόντην, defin. appos. w. τόν. —— τεθναίης, optat. of wishing, *may you die.* —— ἢ κάκτανε = κατάκτανε (κατακτείνω), *or do thou slay.* —— ἐθελούσῃ agrees w. μ' = μοι: an instance of the elision of οι. Cf. 1, 170, σ' for σοι. —— οἷον ἄκουσεν, *at what he heard*, or *in that he heard such a thing.* Cf. ὅς, v. 158, note. —— κτεῖναι, sc. Βελλεροφόντην. —— σήματα λυγρά, *baneful signs:* not usu. thought to be alphabetic writing, but some kind of hieroglyphic. —— γράψας, *having engraved.* Cf. 4, 139, ἐπέγραψε: ἐν πίνακι πτυκτῷ, *in a folded tablet.* Cf. Dic. Antiqq. art. Tabulae. —— θυμοφ- πολλά, sc. σήματα. —— ἠνώγειν, 3d pers. sing. plupf. w. movable ν. H. 409 D, 11. Cf. 5, 899, N.

176–189. καὶ τότε κτέ., *then he both questioned him and demanded*, etc. —— ὅττι = ὅ τι, indef. relat., *which* (*whatever it might be*) *he brought*, etc. —— Χίμαιραν, proper name, *Chimaera:* in v. 181, as comm. noun. ——

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ἐκέλευσεν, sc. μίν, *commanded* (*him*, i. e. Bellerophon). —— γένος, prep. w. ἔην, abstract for concrete; *a de cendant of gods and not of*, etc. θεῖον, adj. qualifying γένος. —— ἀποπνείουσα (ἀποπνέω) agrees w. ἡ δέ: *breathing out terribly the force of*, etc. —— τὴν μέν, i. e. Χίμαιραν. —— Σολύμοισι, *the Solymi*, a warlike people in Lycia. —— V. 185. lit., *he affirmed that he entered this, the fiercest battle of men:* or more freely, *he said this was the fiercest ... which he had entered.* Cf. 3, 153, note. —— τῷ, sc. Βελλεροφόντῃ: ὕφαινεν; subj.? ἄναξ Λυκίης, *for him in returning, the king contrived*, etc. —— κρίνας, *having selected.* —— λόχον, *an ambuscade;* cf. 1, 227.

191–205. ἐόντα, supplement. particip.: sc. αὐτόν, *that he* (Bellerophon) *was the brave descendant*, etc. —— αὐτοῦ, adv. —— ἧν, possess. pron. —— καὶ μέν οἱ (dat., as appears from the accent of μέν), *and for him*, etc. —— τέμενος ... ἔξοχον ἄλλων, *a piece of land excelling others;* καλόν, sc. τέμενος, *a beautiful* (field) *of planted and of arable land;* φυταλιή, *a piece of land planted either with vines or with fruit-trees.* —— ἡ δ' ἔτεκε, v. 196, *and she* (the daughter of the king, v. 192) *bore*, etc. —— καὶ κεῖνος, *he also*, i. e. Bellerophon as well as others, especially Lycurgus; v. 140. —— ὃν θυμὸν κατέδων: Cic. Tusc. Quaes. 3, 26, renders this, *ipse suum cor edens, eating his own heart.* Derby renders it, *wearing away*, etc., not a very apt expression. —— τὴν δέ, sc. Λαοδάμειαν.

208–221. ὑπείροχον agrees with the subj. of ἔμμεναι, sc. ἐμέ: *always to be brave and to be eminent above others.* —— ἔγχος μὲν κτέ. Notice the asyndeton, rendering the narrative more lively: *he planted his spear*, etc.; thus indicating that he would not fight. —— αὐτὰρ ὁ, *moreover he* (Diomed). —— μειλιχίοισι, sc. ἔπεσι: cf. 4, 256. —— ξεῖνος ... παλαιός, *an ancient paternal guest:* because his grandfather was the guest of Diomed's grandfather. Perhaps no more striking instance can be found of the strength of the ties of hospitality. —— ξεινήϊα, *gifts of friendship.* —— ἀμφικύπελλον: cf. 1, 584. —— καί μιν, i. e. δέπας. —— ἰών, fut., *when I was about to set out*, i. e. for the Trojan war. —— ἐν δώμ.; join w. κατέλειπον.

222–236. Τυδέα, *Tydeus*, father of Diomed. Notice here the acc. w. μέμνημαι: κάλλιφ' = κατέλιπε. —— ὅτ' ἐν κτέ., an allusion to the war of the seven Argive princes against Thebes. —— τῷ, illat., *therefore.* —— σὺ δέ, sc. μοί ἐσσι ξεῖνος, *and you* (*to me*) *in*, etc. —— τῶν, i. e. Λυκίων, limits δῆμον. —— καὶ δι' ὁμίλου, *through the crowd also*, as well as in single combat. —— πολλοὶ ... Τρῶες, sc. εἰσίν, κτείνειν, *there are many ... for me, to slay*, etc. In some editt. a comma is placed after κτείνειν and that after ἐπίκουροι is omitted. —— ὅν, obj. of κιχείω, as well as of πόρῃ. —— ὃν ἂν δύνηαι, *whomsoever you may be able* (to slay). —— ἐπαμείψομεν, sub-

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junc., *let us*, etc. —— καὶ οἵδε, *these also*, i. e. the Greeks and Trojans. —— Γλαύκῳ . . . ἐξέλετο, *took away from Glaucus*, etc. ὅς, *in that he*, etc. —— χαλκείων, ἐννεαβοίων, gen. of value: *golden for brazen* (armor), *that worth a hundred oxen for that worth nine.* Observe that value is here denoted by a certain number of oxen. Coined money is not mentioned in Hom. Cf. 2, 449.

237–253. The narrative is here resumed which was broken off at v. 118. —— φηγόν: *the oak tree* was without the Scaean gate; but not far away; and hence, the two are mentioned together, the more important first in order. —— ἀμφ' . . . θέον (notice the accent, distinguishing it fr. θεόν, acc., *a god*), *around him ran*, etc., *inquiring about*, etc. —— ἐφῆπτο, ἐφάπτω. —— ἵκανεν, sc. Ἕκτωρ. —— ξεστῇς . . . τετυγμένον (τεύχω), *made with polished porticoes.* —— αὐτῷ, sc. δόμῳ: ἔνεσαν, ἐν, εἰμί. —— κουράων limits θάλαμοι, *twelve roofed chambers of polished stone belonging to his daughters.* —— ἑτέρωθεν . . . αὐλῆς, *on the other side*, *opposite* (the chambers of the sons), *within the court-yard.* —— ἔνθα, *there*, i. e. when he had reached Priam's beautiful house, v. 242. —— οἷ depends on ἐναντίη, *his fond mother met him* (lit. *came opposite to him*).—— Λαοδίκην ἐσάγουσα. Critics are about equally divided in their interpretation of this phrase; some taking the particip. as intrans., *going to Laodice*, i. e. *to the house of*, etc.; others render, *leading* (into the house of Priam) *Laodice.* The reading of Düntz., Λαοδίκην ἔτ' ἄγουσα does not seem to me probable. I prefer the rendering *leading*, etc. —— ἐν . . . φῦ, ἐμφύω. In what tenses intrans.? χειρί, partit. appos. w. οἷ, *clung to him*, *to his hand;* or more freely, *clung to his hand.* —— ἔπος κτέ.: cf. 1, 361.

255–262. τείρουσι, sc. Τρῶας. —— ἐνθάδε, join w. ἐλθόντα: ἀνασχεῖν (ἀνέχω) depends on ἀνῆκεν (ἀνίημι), *has prompted you, having come hither, to raise . . . from the highest part of*, etc. —— ὄφρα κέ . . . ἐνείκω (φέρω), *till I bring*, etc. ὡς σπείσῃς (σπένδω), *that, in order that*, etc. —— κέ (v. 260) w. fut. Cf. 1, 139, note: *and then you yourself will receive benefit.* Cr. makes the clause depend on ὡς, and takes ὀνήσεαι as subjunc. Faesi writes καὐτός, *you yourself also.* I prefer the first construction: πίησθα, πίνω. —— ἀέξει, pres. μέγα, adv., *increases strength greatly for*, etc. —— ὡς, relat., *as thou hast become weary in defending*, etc.

264–285. μή . . . ἄειρε: something deprecated, *do not*, etc. —— μή . . . λάθωμαι, *lest*, etc., or *for fear that you . . . and that I forget*, etc. —— πεπαλαγμένον (παλάσσω), agrees w. the subj. of εὐχετάασθαι, *that one smeared with . . . pray*, etc., *is not permitted.* —— Vv. 271–278: cf. vv. 90–97. —— εἰπόντος, sc. ἐμοῦ, *to listen to me*, etc. —— ὥς κέ . . . χάνοι (χαίνω). Is this a wish, expressed by the optat. w. κε (= ἄν)? I find no authority

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for viewing it thus, in H., K., or G. Yet the best commentators of Hom. take it as a wish; κέ denoting here, as usual, a condition, *O that the earth would yawn for him on the spot* (sc. if that were possible). I cannot adopt K.'s interpretation, § 260, R. 9. ——μέγα: join w. πῆμα. ——τοῖό τε παισίν (blunderers have often confounded this w. πᾶσιν), *and to his sons.* φρένα is sometimes taken as subj. of ἐκλελαθέσθαι (aor. w. reduplicat. fr. λανθάνω), *that my heart had forgotten*, etc. Düntz., Faesi, and some others take it as acc. of specif., *that I had forgotten in heart*, etc.

286–296. ἡ δέ, *but she*, the mother of Hector. —— ποτὶ μέγαρα (plur. because it contained many apartments), *to her palace*, i. e. to that part of the house of Priam, which belonged especially to herself. She had before been standing perhaps at the entrance, or in the court. Cf. vv. 242, 251. ——ταί refers to ἀμφιπόλοισιν (masc. or fem.). —— ἐς θάλαμον, *into her chamber:* probably in a retired part of her palace: κηώεντα (κηώεις), join w. θάλαμον. —— ἔνθ' ἔσαν οἱ (dat. of possession), *where there were to her, where she had.* —— τὴν ὁδὸν ἤν: acc. of extent: *on that voyage, on which,* etc. —— τῶν ἕνα, *one of these* (robes). —— δῶρον, appos. w. the obj. of φέρε, *bore (it) as a gift.* —— ὅς, *(that one) which:* ποικίλμασιν, *in its decorations;* denoting, it is thought, both the embroidery and the variety of colors. —— ὥς = ὡς, *as, like:* placed after the word, to which it belongs; hence, accented. ἀπέλαμπεν, ἔκειτο; subj.? πέπλος, *the robe,* which she had selected. ——νείατος ἄλλων, lit. *the lowest of others,*—a comm. form of solecism. We avoid the solecism by saying, *the lowest of all.* —— μετεσσεύοντο, μετασεύω.

298–317. τῇσι ... ὤϊξε (οἴγνυμι), *opened for them*, etc. —— ἡ δὲ ... Θεανώ: cf. 1, 348, N. —— ἆξον, *break:* notice that the 1st aor. of ἄγνυμι is used: but the 2d aor. of ἄγω. —— καὶ αὐτόν, *that even he himself,* subj. of πεσέειν. —— ὄφρα τοι ... ἱερεύσομεν (subjunc.), *that we may*, etc. —— ἀνένευε, ἀνανεύω. —— αἱ μέν, *they*, the Trojan matrons. —— πρὸς δώματα ... καλά, τά ῥ' αὐτὸς κτέ. is best rendered by following nearly the Greek order: *to the house of Alexander, the beautiful house, which he himself*, etc. Paris appears to have been in every respect the most stylish gentleman of the age. —— οἵ οἱ: (notice the difference in form. How does the former word show that the latter is enclitic, and hence the dat.?) *who had made for him*, etc. —— θάλαμον ... αὐλήν, *a chamber, hall, and court.* (D.)

318–331. ἔνθα, *there* (v. 313). —— ἔχ' = εἶχε, *held:* ἐνδεκάπηχυ, an enormous length, suited only to an Epic hero (Düntz.). —— πάροιθε ... δουρός, *in front of the shaft:* χρύσεος, two syllables, by synizesis. —— τὸν δ' εὗρ', *and he* (Hector) *found him* (Paris): ἀφόωντα, ἀφάω. ——

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*αἰσχροῖς, reproachful.* —— Δαιμόνιε: perh. the simple address, *Sir!* would suit this and many other connections, as well as any word we have in Eng. Cf. N. 1, 561. —— καλά, adv.: χόλον, obj. of ἔνθεο (= ἐνέθου, fr. ἐντίθημι). Hector attributes the withdrawal of Paris from the army to ill-humor at the Trojans, occasioned, perhaps, by their undisguised dislike of him. —— σὺ δ' . . . καὶ ἄλλῳ, *and* YOU (not less than I) *would contend with another man also:* μεθιέντα . . . πολέμοιο, *withdrawing from, avoiding*, etc. μή, *for fear that, lest:* πυρὸς δηΐοιο θέρηται, *burn with hostile fire:* Cr. says, gen. of material. Is it not rather, gen. of source or of cause?

333–348. Cf. 3, 59; 1, 76. —— οὔτοι . . . νεμέσσι, *not so much from anger and indignation at*, etc. —— αὐτῷ, join w. μοί, *to me myself also:* ὧδε . . . ἔσσεσθαι, *that it will be better thus.* —— ἐπαμείβεται, lit. *changes itself towards*, i. e. *fluctuates among men.* —— ἐπίμεινον, ἐπιμένω: δύω, aor. subjunc., *let me put on*, or *I will put on*, etc. —— μέτειμι (μετά, εἶμι), fut. Lex. II. —— σέ, obj. of κιχήσεσθαι. —— τὸν δέ (v. 342), Paris: τὸν δέ (v. 343), Hector. —— V. 344: notice here again the reproaches which Helen casts on herself. Cf. 3, 180. Observe also here ἐμεῖο, while in 3, 180, the adj. pron. is used. —— μέ, obj. of προφέρουσα: ὄφελε has for subj. θύελλα, and with ὡς denotes, as often in Hom., a wish which cannot be realized. Cf. H. 721, b; K. § 259, R. 6; G. § 83, N. 2, *O that on that day when*, etc., *an evil blast of wind had borne me swiftly away* (lit. *had gone bearing me away*), etc.: πρῶτον, *at first, at the dawn of life.* —— ἀπόερσε, see Lex.: notice the omission of ἄν. H. 746, b; K. § 260, R. 3; G. § 49, 2, N. 2, *where a wave had washed me away before*, etc.

350–368. ἀνδρός limits ἄκοιτις: ἔπειτα, *thereupon*, or *therefore would that*, etc. —— ὃς ᾔδη (fr. οἶδα), *who knew*, i. e. *who felt*, etc. —— φρένες ἔμπεδοι, sc. εἰσίν. —— τῷ, illative: μίν, subj. of ἐπαυρήσεσθαι. —— φρένας: partitive appos. w. σέ, *has encompassed you especially, in mind*, i. e. *has encompassed especially* YOUR *mind.* —— ἕνεκ' ἄτης, *on account of the mischief* (i. e. *the mischievous conduct*) *of*, etc. —— μέ, obj. of κάθιζε (causative). —— ἐπέσσυται, ἐπισεύω. —— οἵ μέγ' (adv.) κτέ., lit. *who have greatly a longing*, etc., i. e. *who have a great longing for me*, etc. —— τοῦτον, Paris. —— ἢ . . . ἤ, *whether . . . or.*

371–379. εὗρ' = εὗρε, εὑρίσκω. —— ἥγε (notice the accent and breathing, distinguishing it fr. ἧγε), *she*, fr. ὅγε. —— πύργῳ ἐφεστήκει, *stood upon*, etc.; cf. 3, 149, N. on ἐπὶ πύλῃσιν. —— ἐπ' οὐδόν, join w. ἰών (fut.), not w. ἔστη (which would take ἐπί w. the dat.: cf. πύργῳ ἐφ- v. 273), *he stood, about to go towards*, etc. —— εἰ δ' ἄγε κτέ., *but if* (*you will*), *come! speak to me*, etc.: ἄγε, interjec. Cf. 1, 302. —— πῇ, interrog. Lex. II. 2: πή (enclit.), indef., *whither went*, etc.; *has she gone at all*, etc.:

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ἐς w. gen. always elliptical. Cf. ἐν w. gen. v. 47, N. —— γαλόων, *sisters-in-law*: εἰνατέρων, *sisters-in-law of a husband.*

382–398. μάλα by its position naturally goes w. ἄνωγας, *since you earnestly exhort (me)*, etc. Supply after this clause the thought, ἐρῶ, *I will speak.* For a similar ellipsis, cf. v. 150. —— Τρῶας, subj. of τείρεσθαι. —— Ἦ: cf. 1, 528. —— ὁδόν, acc. of extent, *by the same way*, etc., *along* (κατά), etc. —— τῇ, adv. *here*, or *by this.* διεξίμεναι, διά, ἐξ, ἰέναι. —— Ἠετίων, though an emphatic repetition of the preceding word, is yet made to agree in case with the following relat. ὅς. —— Θήβῃ, dat. of place, poetic usage, for ἐν w. dat. —— Notice the resumptive force of δή after τοῦπερ, *the daughter of this one, I say.* H. 851, a; K. § 315. —— Ἕκτορι is usu. explained as dat. of agent, *was held (as wife) by*, etc.

399–408. ἥ οἱ . . . ἤντησ' (ἀντάω), *she then met him.* —— παῖδ' . . . ἀταλάφρονα, obj. of ἔχουσα, which agrees w. ἀμφίπολος. —— νήπιον αὔτως, *so young*, calling marked attention to the youth of the child, who was borne in the arms of the nurse. —— οἶος (notice the breathing) . . . Ἕκτωρ, *for Hector alone*, etc. The people called Hector's little son, Astyanax (ἄστυ, ἄναξ), in compliment to the father, as the defender of Troy. οἱ ἄγχι παρίστατο: is not οἱ dependent on παρ-? ἄγχι comm. takes the gen.: *stood close by his side.* —— V. 406: cf. v. 253. —— Δαιμόνιε: "is here," says Dr. Owen, "a term of endearment." Cr. and F. render it, Böser Mann! *base man!* It appears to me here, as usu. elsewhere, simply a courteous form of address. Cf. v. 326, N. —— ᾖ, subj. of ἔσομαι, relates to ἐμέ.

411–424. ἀφαμαρτούσῃ relates to ἐμοί, takes σεῦ as indirect obj., *being deprived of you.* —— ἐπεὶ . . . ἐπίσπῃς (ἐφέπω, III), *after you* (emphatic) *shall have*, etc. —— ἄχε' (ἄχεα, fr. ἄχος), sc. ἔσται μοι. —— ἐκ, v. 415, join w. πέρσεν (πέρθω). —— ἐπὶ . . . ἔχεεν (ἐπιχέω), sc. αὐτῷ, *heaped a mound over (him).* —— περί, sc. αὐτόν. —— οἳ δὲ . . . οἱ μέν (= μήν): same const. as 3, 132–134; see N.: lit. *those, who were to me in the palace seven brothers, all on one day*, etc. —— Ἄϊδος εἴσω: cf. 3, 322 where δόμον is expressed. —— ἐπί (v. 424) w. dat. denotes here situation, *near*, *by*, or *among.*

425–439. μητέρα: emphatic position; obj. of ἀπέλυσε: *but my mother, who*, etc., *after he brought her hither*, etc., *her he released*, etc.: τήν (v. 427) repeats for perspicuity the idea μητέρα. —— βάλ', sc. τήν, *smote (her).* —— Ἕκτορ, ἀτὰρ σύ κτέ. Cf. v. 86. Notice the abruptness of the transition, imparting great liveliness to the narration. —— αὐτοῦ, adv. —— —— ὀρφανικόν, and χήρην, pred., *make not your child an orphan*, etc. —— ἀμβατός (= ἀναβατός): Cr. and some others read ἄμβατος. ——

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ἔπλετο (πέλω), *was* (*and has continued to be*); may be rendered as pres., *is.* —— τῇγε, adv., *here, at this point.* —— ἤ πού τίς . . . ἤ νυ, *either some one perhaps . . . or* (if this was not so) *then even their courage*, etc. ἔνισπε (H. 450 D, 8; K. § 230, ἐνέπω: augment omitted, as is shown by the accent on the prep. ἔνισπε); *told* (*it*, the fact that the wall at this point was easily scaled) *to them.*

441–449. τάδε πάντα, *all these things*, i. e. all that Andromache had said to him; especially v. 410 ff. and v. 432. —— γύναι: often used, as here, in the most respectful address. —— ἄνωγεν (ἄνωγα), sc. ἀλυσκάζειν. —— ἀρνύμενος: ἄρνυμαι means 1st *to win, acquire*, cf. 1, 159; 2d *to defend* (what one has acquired), as here. —— ἐμόν, sc. κλέος: αὐτοῦ, same const. as κυνώπιδος, 3, 180, cf. note: *and my own* (glory). —— Vv. 447–449: cf. 4, 163–165. Scipio is said to have repeated vv. 448, 449, among the ruins of Carthage, while standing at the side of his friend Polybius, and to have predicted in these words the fall of Rome. Appian, Lib. VIII. Cap. cxxxii.

450–465. Τρώων, obj. gen. w. ἄλγος, *but grief lies not so much on my heart for the Trojans in future, nor for*, etc. —— πολέες: notice the accent; fr. πολύς. —— ὅσον σεῦ (accented, emphat.), *as for you.* —— δακρυόεσσαν ἄγηται, sc. σέ. —— ἐλεύθερον ἦμαρ, *day of freedom:* cf. δούλιον ἦμαρ, *day of servitude*, 463. —— πρὸς (denoting the agent) ἄλλης, *at the command of another.* —— κὲν . . . ἱστὸν ὑφαίνοις, *you would weave a web;* cf. 3, 125. —— Μεσσηΐδος, Ὑπερείης. "If Hom. intends to mention fountains in Greece, he only selects names of frequent occurrence. Fountains of these names afterwards existed in Thessalian Pherae. A fountain Messēis is mentioned by Pausanias at Therapne in Laconia." Düntz. —— ἐπικείσεται, sc. σοί. —— τὶς (enclit.), *one and another*, or *many a one shall hereafter* (ποτέ) *say*, etc. κατὰ. . . . χέουσαν, sc. σέ, obj. of ἰδών. —— ἥδε, *that is*, or *yonder is*, etc. —— μέ, obj. of κατὰ . . . καλύπτοι: optat. without ἄν, a wish: *may a mound of earth cover me*, etc. —— πυθέσθαι w. πρίν: *before, added to all the rest* (ἔτι), *I perceive your cry* (*for help*) *and learn of*, etc.

466–481. οὗ παιδός, gen. w. verb of aiming, *reached towards his boy.* —— ἀτυχθείς (ἀτύζομαι), w. direct obj., *terri ed at;* gives the reason for ἐκλίνθη ἰάχων. —— δεινόν, adv. w. νεύοντα (sc. λόφον), *having perceived it nodding terribly*, etc. —— ἐκ δ' ἐγέλασσε, ἐκγελάω. —— αὐτίκα: notice the asyndeton, giving liveliness to the narration, *forthwith, from his head . . . took his helmet.* —— τήν, i. e. κόρυθα. —— κύσε, κυνέω: πῆλε, πάλλω: *after he had kissed*, etc. —— δότε δή: notice the force of δή, imparting emphasis to the prayer, *grant*, etc. The thought of the destruction of

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Troy appears for the moment to have passed from Hector's mind. —— καὶ τόνδε . . . καὶ ἐγώ. It is not convenient to translate καί in both clauses: *that this, my son also may become just as I* (also). —— τὶς: cf. v. 459, N. —— ἀνιόντα, sc. αὐτόν (indirect obj. of εἴπησι), *and hereafter many a one shall say of him, as he returns*, etc. Some editt. have εἴποι, instead of εἴπησι, denoting a wish: φέροι, χαρείη, optat. of wishing, *may he bring*, etc.

484–493. δακρυόεν (δακρυόεις), adv., *tearfully*, or *through tears*. —— κατέρεξεν, καταρρέζω: *caressed her with his hand*, etc. —— Δαιμονίη: Derby renders it here, *dearest!* —— μή μοι (dat. of interest) κτέ., *do not grieve for me*, etc. —— ὑπὲρ αἶσαν, *beyond what is fated*, i. e. *contrary to fate*. Cf. v. 333, for a sense somewhat different. —— μοῖραν obj. οὔτινα subj. of πεφυγμένον: οὐ . . . ἐσθλόν emphasizes the foregoing; *not a coward, not even a brave man*, sc. *has escaped*, etc. —— ἐπὴν . . . γένηται, lit., *since the first* (*things*) *have come into being*, i. e. *since the world began*. —— τὰ σὰ (= σοῦ) αὐτῆς ἔργα, *thine own affairs*. For the const. of αὐτῆς, cf. κυνώπιδος, 3, 180, N. —— ἱστόν, ἠλακ-, appos. w. ἔργα. —— τοί, relat.

494–516. κόρυθ' εἵλετο: he had just before placed it on the ground. Cf. v. 473. —— βεβήκει: cf. 1, 221, N. —— γόον, obj. of ἐνῶρσεν (ἐνόρνυμι). —— αἱ μέν, i. e. ἀμφίπολοι. γόον (v. 500) a verb: Lex. γοάω. —— μίν, subj. of ἵξεσθαι: ὑπότροπον, προφυγόντα agree w. μίν. —— ἀπορρήξας, ἀπορήγνυμι: θείῃ, θέω: πεδίοιο, cf. v. 38, *runs, stamping, over the plain*. —— ποταμοῖο, gen. of place. —— κάρη, obj. of ἔχει, subj., sc. στατὸς ἵππος. —— ἕ, obj. of φέρει: γοῦνα, acc. of specif.; lit., *bears himself easily in respect to his knees*: μετά w. acc., *into the midst of*, etc. —— ὥς (accented), *thus*: a correlative of ὡς, *as*, v. 506. Few more spirited comparisons than the above can be found. —— κατά w. gen., *down from*, connect w. ἐβεβήκει. —— ὅθι, relat. adv., *where*: ᾗ, join w. γυναικί, *his wife*.

518–529. 'Ηθεῖε: Derby renders it, *good brother*. —— δαιμόνιε, a respectful address, and should not, I think, be rendered *strange one!* Derby says, *my gallant brother!* —— ἔργον . . . μάχης, *would fail to honor your conduct in battle*. —— μεθιεῖς (μεθίημι), 2d pers. sing. pres. indic.: Att. μεθίης: *you are voluntarily remiss, and are unwilling* (*to fight*). —— πρὸς Τρώων, cf. 1, 160. —— ἴομεν, subjunc., *let us*, etc. —— κρητῆρα . . . ἐλεύθερον: *a mixer* (commemorative) *of freedom*. —— ἐλάσαντας agrees w. the subj. of στήσασθαι: *shall grant that we set up . . . after having driven*, etc.

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